

A Svvoord

agaynst Swear yng, con-
teyning these principall
poyntes.

1 That there is a lawfull vse of an
oth, contrary to the assertion of
the Manichees & Anabaptistes,

2 Howe great a sinne it is to sweare falsly,
vayne, rashly, or customably.

3 That common or vsual swearing lea-
deth vnto perjurie.

4 Examples of Gods iuste and visibie punishment
vpon blasphemers, perjurers, and such as haue
profaned Gods word by cursing and bannings,
whiche we call execration.

by Edmond Beeknoll

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Churchyard.

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GOD the Father.

Exodus. 20. Thou shalt not take the name of the Lord thy God in vayne. The Lord wyll not holde hym guiltlesse. that taketh his name in vaine.

Le. 19. You shall not forswear in my name. ~~you shall not defile the name of your God.~~
I am the Lord.

GOD the Sonne.

Mat. 6. Thus you shall specially pray. Our father which art in heauen, halowed be thy name.

GOD the holy Ghost.

Iacobi. 5. Aboue all thinges my brethren, sweare not. neyther by heauen. neyther by the earth, nor by any other kynde of othe.

The Prophet David.

Psal. 68. GOD shall wounde the head of his enemies, and the heary scalpe of euery one that goeth on styl in his wickednesse.

To the right worshipfull
 M. Alexander Nowel. M. John
 Mullens. M. Iohn Walker, diligent and
 faythful distributors of Gods
 heavenly Mysteries.



MAN in the dignitie of his
 creation (right worship-
 full, and my very good Pa-
 trons) hath this excellent
 denomination, he is termed
 μικροκοσμος, a little world
 within it selfe. as carry-
 ing within the little compasse of his smale brayne
 the whole order, and disposition of a common
 wealth. But if by metonymie it may be allowed, to
 returne vnto smaller thinges, the greatest, we may
 then right wel resemble the world vnto mankind,
 saying, The worlde is lyke vnto a man, and of
 good right and reason, the greatest time & age of
 the worlde being now consumed, and gone. This
 face of the worlde, as it were being sicke of age
 (which age it selfe in deede is a malady vireco-
 uerable) this same last age of the world, may best
 be likened then vnto an old man: But an old man
 is wyse & childe, children be foolish, & froward,

The Epistle

and besides the infirmitie of sicknesse, they be nasty and noysome, full of vncleannesse, in whose frowarde follie, this about al thinges must be remembered, that old men, howe iust soeuer the cause be, can abyde no reprehension, nor cannot endure the hearyng of theyr faultes: And so for all the worlde, though neuer any age were so wicked, so foule, so filthy, so nasty, and so loathsome, as this our age is: yet we say, we be cleane and holson, we say we be sweete and sauery, we say they be not wyse that reprehende in age any thyng. Age in deede is honourable, howbeit not that age which Seneca ad Lucilium calleth Elementaria senectus, but that age whereof Tullie remembreth de senectute: Remember alwayes, sayth he, that I speake of that age whereof youth hath layde an honest foundation, It is not yeeres, or gray hairs, nor wrinkles in the browe, nor furrowes in the face, that bryngeth reuerence vnto age, but an honest life past before, which continueth with reuerence vnto the ende. An olde Ruffian, or an auncient Callet, is not for theyr continuance in wickednesse worthy any reuerence. A sleepe age geuen to idlenesse, that resteth not without feare, and is voyde of hope of goodnesse, seeking securi-
tie

tie for the time, pretending that we were best be
at quiet for the time of our lyfe. We are not
able to endure the troubles that may com-
passe vs: this age is not honorable. And such is
our age, and like altogether vnto testy old fro-
ward age, that how iust soeuer the cause be, can
abide no reprehension. What, we lyue in the olde
age of the worlde, and haue the examples of all
the ages of the worlde before vs, and our end is
to be looked for, no man wotteth howe soone:
Shal not our punishment be the greater, our con-
demnation the more iust, howe much the more
warninges and examples haue been geuen vnto
vs since the beginning of the worlde, yf we take
no beede thereby? And howe muche I pray you
haue we profited? Amongst Gods special com-
maundements, is God honoured? Is Gods name
reuerenced? Was ener any age so outrageous in
Othes? So blasphemous in railing? So rooted in
periurie? When God turned his gracious counte-
nance to wardes vs againe, and renued the glory
of his Gospel, did we suspect that wickednesse
should haue been vnweeded, that blasphemie
should haue spred such blossomes, that common
swearing should haue ben thus suffered as it is?
I thought we that Papistes should haue had any
place

The Epistle

place of authoritie? I thought we that contenti-
ous should haue ben so common, or that consence
should haue ben ruled by riches. Nay verily, we
hoped for better, and I wot not when any age
was worse. It is true that affliction and trouble
tryeth: God is neuer letter serued, then in ad-
uersitie. Wealth maketh vs Wantons, peace bre-
deth pride. We haue quite forgotten Mariana
tempora. This complaint as it may truely be
made in diuers respectes, so specially in this, that
Gods most glorious name is not halowed nor ho-
noured, but vainly vsed, terribly abused, & blas-
phemed most outragiously. Some faultes against
the second table, because they concerne the com-
mon wealth, are somewhat duly executed, nay
I dare boldly say that lawes for haukes egges,
for coues of Partridges, and eyes of Pheasantes,
are with much diligence obserued and looked vn-
to: (and good cause that so they shoulde)
But this that concerneth Gods honour, and
the glorie of his maiestie, this whereof God
hath geuen a special charge, wherunto God hath
annexed his terrible threatenings, this commaun-
dement of the first Table, concerning the reue-
rence of Gods owne name, is (fie for shame) to
much neglected. If Princes woulde forget it, if

Coun-

dedicatorie.

4

Counsellours consult for common wealth only, yet may not Diuines speake? What though we be lyke vnto women, for that when we haue sayd, we haue doone, our aucthoritie stretcheth no farther: yet in a reasonable cause a woman may speake with honestie, and speake agayne and agayne to, vntyl she be heard. Vnto you therefore this I remember, not in suspitio of your diligence, that be far from me, for I professe gladly, and I gense God thanks, I knowe that both in doctrine and life, none labour more feruently: but as litle sand to continue a long lasting edge, vnto a strong gentle Scitbe: So I humbly beseeche you styll to continue your earnest Zeale, to the promoting of Gods glory, Namely, and most specially when oportunitie of time and place shal serue, that some strength of law earnestly be by your wysedomes required, agayne and agayne, to be established for punishment of vaine swearing, and for the viter cutting of, of forswearing or periurie. The discomforties of the outrageous excesse in apparel breedeth much more woe then many deemes for: drunkennes, is a deathful disease, & it disma- keth a man, so that he ceaseth to be that he was: But this vice cōcerneth not man so much as God: No tonge can vter, no pen can expresse, no mor-

The Epistle

salute can conceiue the sinful wickednes, the dishonour vnto God, the mischiefe and misery vnto mankinde, that groweth thereby: Of this it pleased God to styr me vp to write somewhat, whether I yeeld most humble thanks vnto his maiesty, that it pleased hym I should bring somewhat, whether it be heare or wooll, or sand, or Oyster shelles, to the building of his Temple. The matter is worthy for al men to regard, though it be a common thyng (euery body can say it is so) our age is dainty, and lusteth after nouelties: the profession of our faith in religion, is like vnto our foolish fancy in building. We delight in shewes, in trickes and toyes, in cornered Windows, in tops of Chimnies, though the bottomes be not. So we dispute curious vnprofitable preternecessarie questions, not regarding the groundes and substance, which is most necessary, as without the which we are not. That your godly wise dome right wel considered, when in your auncient reuerend age, you wrote yet instructions for the tender youth, a Woorke which to your presence for to commend, is not so seemely: it was in deede a hammer, a Hatchet, a swoorde, an axe, to beat, to cut, to wounde, to destroy Antechrist and all Heretiques. Old men are vncleane and nastie,
the

dedicatorie. 5

the hope is in the youth, whom well to instructe
in faythfull literature, and studiously to traine vp
to his glory, is the only hope that remaines to our
age: the strength of which hope, is the stablish-
ment of good lawes in tyme, for the reuerende
vse and honour of Gods name. Which neglected
or intermitted, the euyl of example that amongst
vs remayneth, is lyke to poyson more pottes, then
all the Vineger in Europe is able hereafter to
make sweete or seasonable. God graunt that his
honour may most specially be tendred, and that
thereunto all other Potentates, Prin-
ces, and Dominions whatsoeuer,
may with condigne reue-
rence bende and obey.
Amen.

¶ Vnto your good woorthypes,
bounden by duetie, most humble in
the Lorde.

Edmond Bicknoll.

¶ Unto the Godly Reader,
through the grace of Gods spi-
rite, feruentnesse of Zeale, and diligence
(according to abilitie) to kil and
destroy the abhominable sinne of
Swearing and periurie.



The notable sayings of Gods
chosen seruantes, in whom the
holy Ghost it selfe speaketh,
are worthy perpetual remem-
brance. Which if they be not
regarded, the godly are taken
away to their rest and joy, and
then foloweth (in plague to
the people) the miseries and
calamities that befoze were threatned by the mouthes
of those his messengers. So after the death of *S. Am-
brose*, folowed the horrible vastation of *Italia*, after the
death of *Augustine* the *Vandales* entered *Affricke*, and then
sprang the *Arryan* Heresy, after the death of *Iohannes*
Hus the fierce battayles of *Bohemia*, after the death of
Martin Luther, what terrible troubles, and cruell cala-
mities happened? Altho in his lyfe tyme amongst al o-
ther, left in memoriat this notable prophesie: That
these three thynges would be the destruction of *Chri-
stian* religion. The first, is forgetfulnesse of the bene-
fites that we receiue at Gods handes by the Gospel,
and vnthankfulnesse for the same. The seconde, is
carelesnesse: the worlde is brought vnto vs, and we
care not for it, we make a profession of a fayth for a
shewe, but we reckon not what we doo, nor how we
lyue. The third, is that we loue & like better of worl-
ly wisdom, then of godly wisdom: within the com-
pass

passe of our foolyshe braines; we wyll comprehend the
 reason, rule, order, and ende of enery thyng: vngodly
 counsell is a pyop and stay vnto our determinations, we
 depende not vpon the Lordes providence, we aske not
 counsell at the mouth of the Lorde: yf the Lorde guide
 not the wyolde after our owne wyl, we lyke no longer
 to be governed by hym: We forsake the Lorde, we flie
 streight vnto fleshe and blood, The prosperitie of the
 wyolde is our delyghe, and therefore we say sumply as
 it was sayd vnto *Jeremie*, Also remember what we haue
 doone, and lyued meerly after it: when we sacrificed
 vnto the Quene of heauen, the wyolde went merily
 with vs, we sawe none euyl: but since we left sacrifici-
 ing vnto the Quene of heauen, we haue liued in lack,
 and felt much wo: Euen so say we, yf we shoulde lyue
 accordyng to the Gospel, we shoulde leaue of craftie cum-
 ryng in getting, and perchaunce become beggers, we
 shoulde leaue our false swearing, and not sel our wares,
 we shoulde leaue our excesse in vanitie, which is our
 chiefe delyghe, we shoulde labour earnestly, and leaue
 our slouthfull rest, we shoulde geue to them that want,
 and haue no certenty our selues, but stil waite vntill the
 Lorde would geue vs more. Fleshe and blood is our de-
 lichte, the glory of the world is our toy: and this is con-
 trary thereunto. Thus we forsake the Lorde, and cast
 of the yoke of Christian profession, nay, of Christian re-
 ligion I woulde say, for we profess somewhat, but we
 lyue nothyng. These thynges, sayde that excellent des-
 sell of the L. Doctor *Martin Luther*, woulde destroy
 christian religion: So as *Poles* late shalbe continued,
 and the Turke very farre shall spread the prayse of his
 Mahumet, but christian religion amongst vs shal wag
 full colas. It is God hym selue that speaketh by the
 mouth of his ministers, and therefore it woulde be speci-
 ally regarded, what the holy ghost moued them to tel,
 before

Jeremi. 4

To the reader.

Example in
remorie.

Before it pleased God to take away our good *Iosias*, our
sweete king Edward, this voyce was heard out of
euery Preachers mouth, The Gospell shalbe taken
from you, the Gospell shalbe taken away from you. I
am horribly afrayde because of the ungodly, so often as
I heare my deare brethren and felowe labourers in the
Lorde: Who, I am sure with earnest groninges, pray
vnto the Lorde, that his spirite may teache them
what to speake: So often as I see that the spirite
wpoeth in them to threaten, aboue al other this woe,
to haue the kyngdome of heauen taken away from vs,
to haue the glorious Gospell of GOD, the immortall
seede, the spirituall foode of our soules, taken quite a-
way from vs: So often, me thynketh, I feare and
tremble to thynke how soone that terrible hunger shall
come, that we shal go, and run, and seeke earnestly, and
yet not fynde the foode of our soules wherewith to be
comforted. If we wilfully forget Gods glory, wyll be
care for vs: wherefore? There was neuer a goodlyer
thyng vpon the earth, then was Hierusalem: and yet
when they refused to be obedient vnto the Lorde, and
began to waxe forgetfull of his great benefites, when
they left off to aske counsell of the Lorde, and trusted to
mans foolyshe wysdome and pollicie, to mans vayne
strength, euen then they were destroyed by vniuersall dis-
tention, poysoned with the plague of pestilence, murde-
red by cruell famine, deuoured of the enemies swoord,
many thousandes of their Nobles forced to doo the
dayes labour of slaves, no more accompt of them, but
that, 30. of them were solde for one pooze penie: the
rest were forced to lyue agaynst theyr wylls in lacks
and wo, pinched with penurie, oppressed with labour
in most cruell bondage and perpetual slavery. To come
nearer and next in verbe to our selues: Howe gallant
and glorious a Citie was Antwerp: Howe flourishyng
long

To the reader.

7

some part of *Germanie* and *Flanders*, but when the voyces of the Gospell is not obeyed, when Gods kingdome is not sought fyist and afoze all other thynges, when Gods mercy is despised, and his Gospell no more embraced, when the spirite of God is resisted and refused: then in dedde we must needes looke for that whiche *Martin Luther*, that chosen instrument of the Lorde, foretolde vs, that the Gospell shalbe translated from vs, to some other people, or rather returned backe agayne from vs Gentiles vnto the Iewes, from the newe chosen refusers, to the olde refused professors: It hath an hye darke misterie, that many false professed Christ-ans denie the reuerende Sacrament of Baptisme, and some naturall Israelites, carnal Iewes, haue earnestly desired the benefite of the same. Doubtlesse it is true that Christe sayd, *You shall not synne all the Cities of Iudea: untill they chynnyng agayne of the synne of man, knowe what shall be to doo amongst them: For God hath a woorker amongst them that he wyl doo, he hath a remnant that he wyl call home, whereof Paul speaketh, saying, Blindnesse is partly happened vnto Israel, untill the fulnes of the Gentiles be accomplished, and so Israel shalbe saved. Whereof sayth Hillarius, All is not yet doone in Israel: after the fulnesse of the Gentiles is come in, there is a remnant yet left in Israel that shalbe gathered vnto the Lord. Our loosenesse of lyfe is vnto any Christian conscience a terrible feare, or rather a dyspayre of any long continuance of Gods Gospell among vs. The Force of whom *Methodius* speaketh in his *Vaticinie* whom diuers learned interprete to be *Mahomet* or his faction, was neuer so lyke to hyng red and bloody Turkes and Iewes out of *Canaanys* cloysters, as now, neyther was our battayle euer so great in dedde with them our frowarde neyghbours that ware blacke Bootes, as it shall be with those strangers that ware red Buskins, whereof*

Romans.

Hillarie.

Methodius.

To the reader.

Bessarion.

wherof a iust prouocation is in good sadnes that which
Bessarion layeth to our charge, that we are so diuers of
hew, so variable in colour, that it is hard to finde a num-
ber of Christians of one colour, of one consent, of one
lyke disposition, some are whyte, some are blacke, some
are dun, some are blew, some are salowe, some are red,
some are full of speckles, some are vnspotted: on the o-
ther syde, one Masse is lyke an other, all wicked ones,
as byrdes of one feather, as beastes of one kynde, they
are all alyke, of one minde, of one consent. The De-
uyl, the Pope, the Turke, the Iewe, they haue
one and the selfe same intent, they hoothe all at one
marke: seeke to destroy Christs kingdome, and haue
with you, for our pecke of Quale let the whole Wyne
on fyre: deface Gods glory, blot out his name; and set
vp whom you wyl: Let God and Moses be forgotten,
in the Mount of Israel wyl plucke of their speciall
Iewels and Ornamentes to make a molten Image.
Let the people proclayne a sacrifice vnto the Queene
of heauen, you shall haue company that wyl spare for
no cost, young men wyl cut wood, chyldren wyl gither
chypys, women wyl fetch water, olde men wyl atooide
wheate, one wil fetch fire, an other wil heate the Que-
ne, make cakes to sacrifice to the Queene of heauen, spare
for no cost, you shal lacke for no company. Gideon dyd
but once aske it, and he had it redy giuen hym to
make an Ephod to set vp in Ephra. 1700. sicles of rene
golde, besides Jewels and precious apparetel. Aboue
all thynges, we shoulde be most thankfull for that in-
estimable treasure of Gods most sacred woorde, we
shoulde seeke most specially his honoz, in respect wher-
of, al pompous glory shoulde be as dung and fylchinesse.
In this case lament al you that loue God: Helpe al you
that be good Christians, with one consent, let vs be
felowe labourers in the Loyde: For Gods glory, for

Jeremi. 44

Judges .8.

Philip. 3.

To the reader. 8

the reuerent vse of his name, spare no labour, speake, sue, entreate, encourage, helpe, succour, make good choyce (if I speake not to late) of your Knights of the Shyre, of the Burgesles of the Parliament, of the Clarke of the Conuocation, shewe your zeale, doo what you may to mooue, to procure some godly lawe, whereby the custonable euyl vse, the wayne abuse of our sacred God, his most mightie name may be reformed. The force of Papistrie GOD be thanked is beaten downe, they wyte not, nor haue not what to wyte. Our lacke of good lyfe is the greatest losse, the strongest stoppe, the vnhappiest hinderance that now remayneth agaynst the fulnesse and plentifulnesse of Gods kingdome: Alhose kingdome, yf we buyde not vnto the ende, whose spirite yf we resist, and refuse, as heretofore (a fruite of infidelitie) we were geuen ouer to beleene Hobgoblin, Robin goodfelow, Fayries, and suche other fancies, so hereafter we may be sure, haue-nyng cast of the spirite of grace, the Deuyl shal euery where in the terroure of our conscience, appeare and shewe hym selfe vnto vs: So as hereafter it shalbe (I feare) as great a woonder to see many houses free from some one or moe visibly possessed of the Deuyl, as heretofore it hath been strange to see one in a parish. Strange sightes, earthquakes, vnnatural murders, Monsters by Sea and by lande, as tokens of Gods wrath, we haue scene abundantly: May we may wyte againe to the beginning of the worlde, suche thynges as they neuer heard of. These thynges shoulde frame or rather force vs to a newnesse of lyfe, to a redy waiting for the Lorde Chryste his last comyng. Amongst al other, this great and horrible vice of wayne swearing, to the destruction whereof, I beseeche GOD graunt some strength and force of lawe, it is so great a sinne, so vnpofitable a mischiefe, so common
an euyl,

To the reader.

an enuyll, as there is nothing moie to be woonnded at in
my iudgement, then that after twentie whole yeeres
preachyng of the Gospell vnder so gracions and godly
a Queene, and moche vnto his Church, there
shoulde any man, no how simple, be so vngodly, so vn-
thankfull, so vnchristian, as once to dishonour
God by dishonouring of his name, or to shame hym selfe by
euyl outrageous, or else forgetfull of the benefite of the
Gospell, or through disobedience and lacke of good
lyfe, to hynder the common good of other vnto the
societie of Gods holy congregation. And in this so
good and necessarie a motion, I am so foy that
some man of good learnyng and great stature had not
taken this enterpryse in hande: For what matter
it selfe is woorthy every where to fynde Patrones:
And as helpers and ayders, I doo earnestly desyre in
this behalfe all good Christians to succour and fur-
ther this motion: But most specially as Patrones by
name, I haue chosen thre suche (as, though compari-
sons be odious) (And blessed be GOD therefore, our
Church of Englande aboundeth with good men,
so as I dare say, no one function in subiectes state
is more faythfully and diligently discharged then the
ministerie) yet herof I dare clappe my handes vnto
my selfe, that all other eyther learned, or godly, wyll
easily geue them the cytle (besydes theyr excellent uni-
uersall gyftes of literature) of diligent and faythfull
distributers of Gods heauenly misteries, wherunto
of theyr lyfe be not correspondent, let hym that can, step
foorth and rebuke, so that he doo it per *ELCXXIV. i.*
in the charge. Of the whiche thre, as the one hath the
first place before our most gracions Queene, and her
most honourable Counsellours, in the which place, as
his wisdom of godly zeale hath mooued diuers things
heretofore to be reformed: So at this tyme I trust

9

In God his spirite wyll worke a mightie effect in hym,
And the other twayne I am sure in theyr condition and
place, wyl mouue and further this Christian request
to Gods owne glorie: Hereof also I hope largely that
whatsoever so goodly leaues, and faithful rewardes
of the Lorde shall come, al other than be eyther goodly,
learned or zelous, wyl assent, prosecute, and further
the same, to the vttermost of theyr strength and habi-
littie: Whiche God graunte for his sonne Christe
Jesus his sake, to his onely honour, and reuerence of
his most glorious name, as also to the great comen-
dation of the gouernment of his church in England,
that other congregations of Christ els where,
may confesse England to be no way infe-
riour unto any in the world, but
rather a lyght and lanterne
unto the rest. Amen.
Amen.

[illegible]

A Shewd against swearing god send us, god send us.
E Dye, thy Shooes handydeth, towarde agaynst it.
E Except our Englands, leaue her other outrages.
E Except plagues were not so sharpe a scourge.
A God wyl sende, when he his floore shal purge.
N Dying not more, diminish Gods glory.
D Oth not God threaten, sweaters his vengeance?
E Except you repent, and be hartely sorry.
R Remember her tye, shalbe your piteances.

NOVVEL, God speake the tongue,
 And guide thee with his graces
 That when to preach, thy course shal come,
 This vice, thou mayst deface.
 And as S. Ridley dyd,
 procure the poore some joy,
 When good King Edward dyd from hym
 perceyue their hard distresse:
 So God grue thee to moue, that sharpe
 Laines may destroy
 This filthy sinne, and thyme attempts,
 God blest with good success.

A Sword agaynst Swearing.



Hriste our most blessed Saviour, in that his most perfect fontaine of prayer, wherein al necessary goodnesse for soules or body is desired for vs, and al euilles due vnto vs, are required to be turned from vs, hath, as the most speciall, set downe this in the spirytwal place before al other, a petition of al Chyistians, most necessary to be required at Gods handes: That the name of our heavenly father be sanctified, that is, alwayes esteemed holy and reuerend. And in deede, for good and loving chyldren, howe is any thing more requisite, or what more perfect note of true and sonlike loue is there, then this, That the sonne aboue al other thynges, doo seeke especially the honour and reuerende estimation of his father. So also God, the father of our Lorde Iesus Chyiste, with the sonne, and the holy Ghost, one only God, of al myght and power, when he had chosen one peculier people, to shewe his myght by them ouer al the worlde, he gaue vnto them, and consequently to vs al, Lawes, or Commaundementes, ten in num-

A Swoorde

ber: but he gaue them by thunder and lyghe-
ning, by myste and darkenesse, by smoke and
fyre. Mount Sinai was al on smoke, and the
smoke went vp to the middest of heauen: tea-
chyng vs by dreadeful signes, that his lawe
is to be had in reuerence, and his Maestie
to be feared. Amongest whiche commaunde-
mentes, as in the former twayne, he teacheth,
that he is **GOD** alone, and therefore onely to
be honoured: so the next is, that his name be
no more lyghtly or vayneely vsed. Used yet,
but not in vayne: wherunto (yf God be to
be feared, that not without these great and
dreadeful signes gaue vs these his comman-
dements) he addeth the penalty of his wrath,
The Lord wyl not hold him gyltlesse, that
taketh his name in vayne. And if the Lord,
the lawe geuer, that knoweth best the entent
and purpose of the law, the Judge also against
the transgressours of the same, shal pronounce
vs gyltie, what remaineth to the person con-
demned, but bitter execution: How is it then,
that **GOD** by terrour commaundyng vs,
Christe by dutie of loue exhortyng vs, aboue
al thynges, to seeke the honour and reuerende
estimation of God his name: his most glori-
ous

agaynst swearing. II

our name notwithstanding is most baynely
 bled, most shamefully abused, and blasphemed
 most outragiouſly . Howe farre this accu-
 ſation woulde ſtretch, howe generally this
 fault is ſpread , that concerneth the diſhonou-
 ryng of Gods name, it is not mine intent here
 to diſcouer it . As the name of God in it ſelfe
 is moſt glorious, and can not be diſhonoured,
 yet al the wayes & meanes practiſed by man-
 kynde , agaynſt the glory of Gods name, to
 ſet them all downe , were a woork infinite.
 This ſmal Treatiſe , whiche I pray God it
 may be to the honour onely of his name, ſhall
 concerne the lawfullneſſe of ſwearing, the abu-
 ſe of bayne ſwearing, the punyſhment of per-
 tury or forſwearing . As two falſe Knaues
 neede no Broker , for they can eaſily enough
 agree in wickedneſſe *ſine mediantē* , without
 any to breake the matter betweene them : ſo
 amongſt true and faythful men, there neede no
 othes . Where Vertue ſayleth not, trueth of
 it ſelfe carrieth credite ſufficient . But God
 onely knoweth who are his , and the ſimple
 cloke of Hypocriſie couereth many a ſub-
 tyl ſoule . Double dealing of the moſte,
 maketh manye men doubtfull where they
 B iii may

A Swoorde

may trust . Christe is so conueyed by subtiltie , and falsehood is so disguised with fayre colours , that in a deepe deceyptfulnesse , a man woulde almost dread no danger : and he that standeth in no feare or doubt of subtiltie , is soonest endomaged , wherout for our safetie the Lawyer teacheth vs this lesson , to trust fewe or none vpon their woordes , woordes are but winde , bynde euery mans bargayne sure by wyting.

Because that fayth and troth
with no degree wyl stande.
Therefore the Lawyer sayth,
take wyting of his hande.

If no man woulde deceyue his neighbour,
yf euery man woulde speake the trueth from
his hart , we then shoulde neede no wyptten
bondes, othes shoulde haue no vse amongst vs.
A remedy therefore it is agaynst our corrup-
tion , that in doubtful matters (confessyng
God almyghtie his wysedome , that he knoweth
all and euery singuler woorde and
woorde , deepe and thought of man) we take
his name , we vse the name of God , that is,
not

agaynst swearing. 12

not in bayne, but lawfully: we confesse his
almighty power, that he knoweth al thinges:
(A matter that muche concerneth his Ma-
iestie) for who can doo so (but God alone?)
we cal hym as witnesse of our truely, that
we may prosper therein: we desyre hym also
to be a reuenger and punisher of our sinnes,
yf we doo not speake the truely. And there-
fore the Hebrewes begyn their othe with this
coniunction of condition, If: and vse the fi-
gure *αποδομις* suppressyng the rest, and
yet in deede intendyng this muche: If I
deceyue you, or yf I breake this othe, the
Lorde that is of al power reuenge it vppon
me. An othe therefore partepneth to that part
of Gods service, which we call inuocation:
Cal vppon me, sayth the Lorde, make vnto
thy selfe none other Godds, I am the Lord
thy god, vse my name. So y when we heare
the Lord say, Take not my name in vaine:
let vs remember yet that the Lord said before,
I am the Lord thy God, thou shalt haue
none other gods but me. Preach my name.
Cal vppon my name. Confesse my name.
Vse my name: take it not vaynely, nor in
trifling matters abuse it not: I am the
B iiii Lorde.

The Lorde, therefore to be reuerenced. But in
 matters of doubt; when mans wylle dome
 canne goe no further, Confesse mine omni-
 potent power, cal vppon me. I am God a-
 lone, and knowe al. Make vnto your selues
 no other gods; by attributyng vnto them
 that whiche is proper onely vnto mee; but
 cal me for a witnesse; call me for a reuenger.
 The Lorde sayde not at any tyme. Take not
 my name in vaine: but he sayde, Take not my
 name in vaine, ble it not but with great re-
 uerence, in consideration of my Patellie: yet
 ble my name, Inuocate my name; or call
 vppon my name onely; for I onely am the
 Lorde. Thou shalt haue none other Goddes
 but mee. If inuocation parteyneth not vnto
 me alone, I am not God alone. Anabap-
 tista, & Manachei, and other sectaries, are
 thus easily confuted: when they deny the law-
 ful ble of the name of God, they deny Gods
 reuerence, they deny Gods power, they de-
 ny God to be God. But yf they wylt not
 vnderstande that Inuocation confelleth and
 attributeth omnipotencie vnto the person
 that they doo inuocate or call vppon; and
 where there is no inuocation, there is no god-
 head

agaynst swearing. 13

head or power diuine acknowledged, let them yet consyder this substaunce following.

1 Gods commandement vnto his people, to sweate by his name.

2 That God forbiddeth his people to sweate by the name of strange goddes, least by innocation, they shoulde attribute that omnipotencie vnto Idollers and Deuyles, that is proper to hym alone.

3 The example of God, swearing for our capacitie.

4 Examples of Patriarkes, Prophetes, Apostles, and Christe hym selfe, which in no case can be contrary vnto GOD his father.

When

Vb

A Swoorde

Exodus. 19. **W**hen the Lorde had chosen Israel from
alother nations, and had procured, by
terroure of his power, the reuerence of his
maiestie, the force whereof was so great, that
the people fled for feare of his myght, & Roode
a far of from the mountayne, and sayde vnto
Exodus. 20 *Moses*, Talke thou with vs, we wil heare
thee: but let not god talke with vs, least we
die. Euen the Lord hym selfe by *Moses* brou
to Israel from his owne maiestie, amongst
Exod. 22. many other, gaue this lawe: If a man deliuer
his neighbour money or stuffe to keepe, if
it be stolne out of the house, if the theefe
be found, he shal pay the double: But if the
theefe be not found, then the maister of
the house shal be brought vnto the iudges.
7. To sweare whether he hath put any hand
8 vnto his neighbours goods, or no. Where
the Lord him selfe appointed an oth, as an ordi
narye meane to decide a controuersie, and a
sufficient testimonie of trueth in a doubtfull
matter. Againe in y. 10. & 11. verses of the said
chapter, If a man deliuer vnto his neigh
bour an Ass, or an Oxe, or any other beast
to keepe, if it die, or be hurt, or be taken a
way of enimies, and no man see it, An oth
of the

agaynst swearing. 14

of the Lord shal be betweene them twaine.
that he hath not put his hande vnto his
neighbours goods. Here is the apoyntment
of an oth by the Lord him selfe. It is called an
oth of the Lord, because they should swear
by the name of p Lord onely. Also. 6. Deut.
Moses heedefully & carefully remembryng a
gayne vnto Israel the Lord his commaunde-
ment, when he commaunded them to lay vp
in their harts, to teache them to their children,
when he geueth them this most earnest *Cau-*
er, Beware lest thou forget God, he addeth
specially, Thou shalt feare the Lorde thy
God, and serue him, and shalt swear by
his name. Which commaundement he also
rehearseth in the. 10. of Deut. 25. & in the. 4. of
Jeremie. 25. shewyng howe great a part of re-
ligion consisteth in inuocating or callyng vp-
pon the name of the Lord only. The Lord by
his Prophet mouyng them earnestly to re-
turne, not halcyngly, nor halfly, nor holowly,
but holply, and wholy vnto the Lord, he espe-
cially teacheth them to swear by his name,
Thou shalt swear, The Lorde lyueth:
Tyeing an oth, or euery oth, to these lymits,
Waynely thou shalt not swear: but in
truth

Jeremi. 4.

A Swoorde

trueth, in iudgement, in righteousnesse, and
then thou shalt take none other to witnesse but
the Lorde ym selfe, wherunto he addeth the
maiestie of the Lord, & the benefite of the peo-
ple, That the nations may be blessed in the
Lorde, that the people may glory in the
Lorde. Agaynst the glory of whose maiestie
ful highly it is, if any other be taken in his
place, if any other be sworne by, if any other be
called vpon, either for grace, to geue blessing
vnto trueth, or for might of power, to reuenge
falshood, For what is that, but cleane to for-
sake the Lord, & to attribute omnipotencie of al
power & strength to some other. Wherefore the
Lorde in his zelous wrath agaynst Iuda, a-
mongst al other sinnes, for which in his iustice
he putteth vengeance agaynst them, euen to
the bitter destruction thereof by the handes of
the Chaldeans, he reckoneth this as a capital
crime, How should I spare thee for this,
thy children haue forsaken me? The Lord
himselfe sheweth him the manner how, They
haue sworne by them that are not Gods,
they haue forsaken me. This fault the Lord
reckoned so inturions to his glorie, that with a
myghtie vehemencie of speech he saith, How
can

Iere. 5.

7.

agaynst swearing. 15

can I spare thee for this? in effect thus,
Surely I wyl not spare thee, the Chaldees
shal destroy thee.

Hereof the Lorde gave a speciall com-
mandement in the. 23. of Exodus. Take Exodus. 23.
heede to al thinges that I have sayd unto you,
and ye shal make no mention of the name
of other Gods, neyther shal it be hearde out of
your mouth. And in the. 23. of Iosua, Make Iosue. 23.
no mention of theyr gods, nor gene or take a-
ny cause to sweare by them. He said not, Take
not theyr names in vayne: but, take them not
at all, let them not be heard out of your
mouthes. So the. 19. of Esay, where the Esay. 19.
Lord geueth a speciall fourme how the Lord
is serued and honoured accordyng to his owne
good wil and pleasure, the Prophet expresseth
it thus, At that day, fure Cities of the Lord
shal speake the language of Canaan, & shal
sweare by the Lord of Hostes. And thus the
Lorde hym selfe also dyd most zelously, as to
be the his only omnipotentie, and how it
stretcheth vniuersally. In Esay. 45. I have Esay. 45.
sworne by my selfe sayth the Lorde, the worde
is gone out of my mouth in righteousnesse, &
shal not returne. Every knee shal bow vnto
me

A Swoorde

me, and every tongue that sweare by me: according whereunto, not vainely, but reuerently, in matters of great waight, to ende contentions. To make assurance of promises to be kept in testimonie of truth, we reade how the fathers, both Patriarkes and Prophets, haue sworne.

Gen. 21. So Abraham swore vnto Abimelec in covenant of his safetie.

Gene. 26. Isaac lyketwyle in the lyke case, swore vnto Abimelec, Abuzzah, and Phicol.

Gene. 31. Iacob swore vnto Laban, concerning the bounds of theyr grounde.

Exod. 2. Moses agreed by covenant of oth to dwell with Iethro.

Ibidem. Jonathan sware to Dauid.

Ibidem. Dauid sware to Jonathan.

Jonathan and Dauid sware both.

Lyketwyle Saul required an oth of assurance, for his seede after hym: and Dauid sware vnto Saul.

1. Reg. 1. Also Dauid in the presence of Nathan the prophet, sware vnto Bethsheba that Solomon should raigne after hym.

1. Reg. 17. Helias the Prophet sware vnto Achab the kyng.

Elizeus

agaynst swearing. 16

Elizetus sware vnto He lias that he would
goe with hym.

2 Reg. 2.

The Angel sware by hym that lyueth
worlde without ende.

Apoc. 10.

So also the Lorde peeldyng vnto our
weakenesse, confirmed al his promises by an
oth, hauing no greater to sware by, according
to the fashion of men, he sware by him selfe,
concernyng his couenant with Abraham.

By my selfe haue I sworne, I wil surely
blesse thee and thy seede: which oth he con-
firmed vnto Isaac.

Gene. 22.

I wyl surely performe the oth which I
sware vnto Abraham.

Gen. 26.

Also by *Esay*, I haue sworne by my selfe,
sayth the Lord, The woorde is gone out
of my mouth, and shal not returne.

Esay. 45.

So Dauid remembreth the Lorde his
couenant confirmed vnto hym by the Lordes
oth, I haue sworne vnto Dauid my seruant,
and agayne, I haue sworne once by my bo-
linesse, I wyl not fayle Dauid.

Psalme, 89.

Lyketwyle the Prophet remembryng the
disobedience of the Israelites, remembreth al-
so how the Lorde sware that they shoulde not
enter into the lande promised vnto them.

Psalme. 96.

The

A Sworde

Pſalm. 110. The Lorde ſware concerning the euerlaſting
Pſalm. 132. Preſthood of Chriſt. And agayne vnto Da-
 uid, The Lorde ſware in trueth, and wyl not
 ſhrinke from it.

Hebrues. 6 Paul alſo remembreth at large, howe the
 Lorde ſware vnto Abraham, and as it were
 ratifying þe uſe of an oth: An oth, ſaith he, for
 confirmation, is an end amongſt men of al
 ſtrife. Whiche thyng alſo for testimony and
 confirmation in his earneſt zeale, Paule alſo

2. Corinth. 1 dyd, as firſt to the Romanes, God is my wit-
 neſſe; And to the Corinthians, I call God to
Galat. 1. reſorde vnto my ſoule: And to the Galathi-
 ans, Behold I witneſſe before God, or I call
Ephe. 1. God to witneſſe that I lye not: And to the
 Ephesians, God is my record: & ſo likewiſe
 to the Theſſalonians. And yet no Chriſtian

er doubted but þ Paul was led by the ſpīrite
 of God when he wrote thoſe Epiſtles: Inſo-
 muche that Auguſtine ſayth, It were an he-
 nous wickedneſſe to ſay that Paul, eſpecially
 in his written Epiſtles, hath violated or bro-
 ken that Gods commandement, Thou ſhalt
 not ſwear. Therefore, ſaith he, you muſt under-
 ſtand that which is ſet downe (non omnia
 not at al.) That is, as much as in you lyeth,
 haue

against swearing. 17

haue none affection at all to sweare, thynke an
othe to be no grace nor no garnishyng vnto
your speache: Othewyse howe shoulde we
excuse Christ him selfe? O! What we with Por-
phirius. or Iulianus condemne Christe, that
his wordes and commaundementes are one
thyng, his lyfe and conuersation are ano-
ther? for so these vile Heretiques carpe at
Christe, and vpon the selfe same saying, too
they harpe with the Manichees and Ana-
baptistes, brynging vehemently the wordes
without sense, Swear not at al, not at all, let
your communication be yea, yea, no, no,
that which is more then this, is sinne.
Which commaundement if it were not to be
enterpreted, Christ in deede had done violence,
for he hath bled often, as a testimonie of trueth,
and as a confirmation of his speach, Amen.
Amen. Which is somewhat more then a
playne yea, for it soundeth as much as, Cer-
tainely, Truly, Verily, or, of a certayne
trueth. And in this sense Paul sayth, All the
promises of God in Christe are yea, and
are in him Amen, that is, truly, perfectly,
fully, assured, perfourmed, compleat & ended.
And let vs marke now what a great oth this

2. Corin. 1

A Swoorde

is, Amen, Verily, & Truly. or, Of a trueth: wheteby I appose their conscience to re- clayne them thereby, that thinke it is no oth to say, Truly, or, Verily: insomuche that in our customable speache, yf a man say, Cruely: it is replied, Yea, but you dare not sweare: when he already hath sworne full deeply. S.

Heb. 6.

Paul sayth, God sware. Marke now the fourme of the oth set downe by Paul, Truly.

psalm. 95.

or, Surely I wyll blesse thee. So also the Prophet David remembreth that the Lorde

Num. 14.

swore vnto the Israelites, that they shoulde not enter into the lande of promise. Turne vnto the. 14. of Numbers, where the Historie of their murmuring is expressed, and the fourme of that oth is thus set downe, Surely,

or, Certainly, they shall not see that good land. So often as we say, Certainly, assured-

Truely.

Verily.

ly, truely, or verily, so often in deede we doo sweare: for though GOD be not expressly

named, yet in namyng trueth, God is named, for God and trueth are one, and the selfe same:

And the strength of an othe consisteth moze in honouryng God by trueth, then in the out-

ward namyng of God. Let all men then either learne or remember, whereas customably

they

they

against swearing. 18

they be baynely, Truly, when many tymes
there is neyther trueth nor veritie in their
saying, how that they most greuously offend
God, who is in deede all trueth, and the onely
trueth. So then neyther may the Anabap-
tistes restrayne this vnto the tyme onely of
the olde Testament, neyther may they so vrge
the woordes by the letter, that they thereby
take away the iust interpretation and sense
thereof: For so shoulde Paul and Christ hym
selfe be condemned, so shoulde God his mer-
cy, declared heretofore by his Prophets vnto
the Gentiles in Christe, and after Christe
his commynge, be frustrated and made voyde,
which were blasphemie agaynst the spirite:
and an infinite heape of other mischiefes
woulde ensue, yf lyke places of Scripture
were violently forced accordyng to the letter.
We must therefore vnfolde them accordyng to
their meanyng, and take them vp as they lye.
The sense dooth offer it selfe as playne as can
be, yf we marke vppon what occasion, and to
what purpose Christe gaue this commaunde-
ment. The Iewes had gotten this euill cu-
stome of swearing by creatures, as, by the
Temple, by the Altar, by Heauen, by Hieru-
salem,

A Swoorde

Salem, by the Earth. &c. And though they
 swore falsely, and intended to deceiue theyr
 neyghbour, yet yf they named not God ex-
 pressly, they thought it was no sinne. Suche
 lyke vnto the foolish people of our age, that
 entending to deceiue others, by subtiltie of
 sounde, or by eclipsing the pronounciation,
 reckon yet their craftie entent to be no de-
 ceipt: suche I meane as sweare thus. GOD
 pronounce me at the last day. By God. I neuer
 defended hym in all my lyfe. When they
 thynke and hope that other men wyl iudge
 that they meane, GOD renounce me, I neuer
 offended hym. Thus dyd the Iewes, though
 they carried in theyr mindes a full and per-
 fect entent of deceipt, though theyr com-
 munication was myngled wth common
 and custonable othes, yea though they dyd
 forswear them selues falsely, except there
 were some expresse namyng of GOD,
 they reckoned it none offence at all. And to
 this Dyuelyshe purpose they abused this
 text, Thou shalt not forswear in my
 name, least thou defile the name of the
 Lorde thy GOD. Otherwyle (so that
 they vsed not innocation of GOD expresse
 by

Augustine
 ser. dom.

Lewi. 19.

agaynst swearing. 19

by name) although they sware and forsware, although they vble excretion, which con-
teyneth cursyng and bannyng, and desiring
of vengeaunce (As in example, *The earth
open and swalowe me. The stonys of the
Temple fall vpon me: or suche lyke*) they
made none account of any suche othe or exe-
cration. And this Chyriste correctyng in the
23. of Matthewe, he calleth them blynde
guydes, and blynde Bassardes; shewyng
them that there is no place nor plot in the
worlde, wherein God hath not set some cog-
nisaunce of his glory: Heauen is his seate,
the earth is his footestool. He that swea-
reth by the Temple, sweareth by it, and
by hym that dwelleth in the Temple. He
that sweareth by Heauen, sweareth by
the throne of GOD, and by hym
that syttech therein. This spake Chyriste, to
confute their damnable custome of swearing
commonly, and their voleythe interpretation
of swearing or forswearing by the name of
GOD, and teacheth them withall an
orderly fourme of behauiour in theyr com-
mon speache, Let euery man speake the
trueth to his neyghbour from his hart,

Matb.

Math. 5. and say, Yea, it is so : Let hym renounce
 falshood, and say, Nay, it is not so. Let this be
 an order established for your dayly commun-
 ication. And now let vs harpe vpon com-
 munication, communication : as they chaunte
 out, Not at all, not at all : and then the true
 sense is, In your dayly communication, vse
 none othes at all, or vse not at all any othes
 in your dayly communication : But speake
 truly, and say, yea, or nay. So that Christe
 is not contrary to G D D his father, he re-
 pealeth not the decree of G D D, established
 for the vsing of his name in iudgement,
 in iustice, in doubtfull causes concernyng equi-
 tie, and ryght : but he rebuketh that whiche
 God forbade, Vayne and rashe swearing,
 and foolyshe conceyued opinions, of this or
 that othe. Thus vsing Gods name lawfule-
 ly, we must neuer abuse the same. G D D
 that sayd, Take not my name in vayne,
 hath therefore appoynted the ryght vse of
 his name, because he hath forbydden the ab-
Exo. 23. use thereof. Of strange Gods he hath sayd,
 By the name of strange Gods thou shalt
 not sweare at all : the name of any of
 them shall not be heard out of your mou-
 thes.

agaynst swearing. 20

thes. He sayd not In vayne : but, Not at all,
of any other besydes hym selfe. Of his owne
name onely, there is a lawfull vse alowed and
commaunded vnto the Godly: as to spread
his glory.

1 By preaching his name. } See and preache the Gospel vnto all creatures. *M. 11.*

2 By getting thanks and honour vnto his name. } Preach the word, be earnest in season, and out of season. *2.Ti. 4.*

3 By professing and confessing Goddes name and power. } I will alwayes geue thanks vnto y^e Lord, his prayse shall euermore be in my mouth. *Psal 33.*

4 To invoke or call for helpe at the name of the Lorde. } I wyl deliuer thee, and thou shalt honour mee. *Psal. 49.*

5 To confesse Gods name, proceedeth from the mouth. } He that confesseth me before men, I wyl confesse and acknowledge hym before my father. *M. 10.*

6 To confesse the Lorde, and call vpon his name. } To confesse Gods name, proceedeth from the mouth. *Rom. 10.*

7 To invoke or call for helpe at the name of the Lorde. } Confesse the Lorde, and call vpon his name. *Psal. 14.*

8 To confesse Gods name, proceedeth from the mouth. } Call vpon mee in the tyme of trouble. *Psal. 49.*

Vnto the which part, most specially the
ryght vse of an othe apparteyneth: As,

E u i i

when

A Swoorde

*A memo-
indum for
sweaters.* When by calling GOD to witnesse, we
confesse his omnipotent power, and desyre
hym to maynteyne and prosper vs in trueth,
and to punyssh vs, or to be auenged vpon vs,
yf we speake, or doo, or entende any falshood
or deceypt: which both we are sure he wyll
doo, because he is God. But what is it to take
Gods name in vayne? It is,

1 To call God a witnesse in vniust or in
crisellyng matters.

2 To sweare rashly, vnaduisedly, or with-
out vrgent necessitie, tyme, place, and auc-
thoritie not considered.

3 Or once to name God, without the reue-
rence due vnto the Maiestie of his name,
of whom nothing may occupy so muche
as our thought, without due remembrance
of his honour.

Sap. 1. Thynke not of the Lord, but in good-
nesse, sayth Solomon, and the Lord him selfe,
Leui. 19. Ye shall not sweare by my name in vaine,
neither shalt thou defile the name of thy
God. I am the Lord.

Dent. 28. Vnto all the Curses and Plagues that
Moses from the mouth of the Lord remem-
bereth: As the curse at home, the curse abrode,
the

agaynst swear yng. 21

the curle of hunger, the curle of thyrst, the
curle of yll successe, the curle of sicknesse, of
madnesse, of penurie, of oppression, of captiui-
tie, vnto them all, he addeth this as a chiefe
addition, These and many moe plagues shall
the Lord heape vpon thee, vnlesse thou feare
the glorious, mightie, and terrible name of
the Lorde. Thy name is woonderfull, O
Lorde, and onely to be had in reuerence.

Psal. 8.

The Lorde wyll not holde hym gyl-
lesse, that taketh his name in vayne. It
is remembred by Aben Ezra, that the Eryp-
tians had a custome to sweare by the head of
their king: which orbe, who so euer perfour-
med not, no ransome would rebeeme hym
from death, because he despised the king: How
muche more, not without due reuerence and
feare, ought we to name or thinke once vpon
the name of our God, who only is God, and
without or besides whom there is no God.

Exodus. 20

Thou only art great, O Lorde, and great is
thy name in strength and power, who
feareth not thee thou King of Kinges?
thine is the glory aboue al. How much the
hygher we esteeme of Gods glory, with so
much the more reuerence ought we to thinke

Iere. 10.

Pron. 10.

317

Ex. 20. 7.

**Euyll of
custome.**

and to speake of his name : but as he that speaketh much, speaketh sometymes unadvisedly for haste, as Solomon remembreth, Vnto many wordes, folly is neuer absent or wanting. In much speech, there is eyther flatte falsehood, or vanitie, or superfluitie at the least, or peraduenture all at once. So of the often naming of God, much more of often swearing by his name, there aryleth a dayne abuse, an dishonourable derogation, a path way to the Palace of perurie, an open accesse, or rather a compulsion to the pye of perdition. The Adulterer, the Theefe, the Murderer, can not alwayes doo that wickednesse that they would : But he that accustometh him selfe to dayne swearing, though of purpose he woulde sometymes frame and fashon him selfe to abstaine from swearing, yet can he not for his lyfe so doo : Custome succeedeth, or rather groweth in natures royme. So that at at times he sweareth, and by swearing dishaloweth, as much as in him lyeth, the most holy and reuerent name of God : In so much, that a common swearer, yf he be in the feare of God reprehended for his dayne swearing : he answereth with another othe, that he swaie not afore.

agaynst swear yng. 22

I haue hearde ere now, a dayne fellowe to gently reprehended for the damnable custome of swear yng, and his answere hath been with an execrable othe, that suche reprehension needed not, for he neuer sware lyghtly: whose wordes truly vnderstoode, he spake more truly then he was aware, not lyghtly, but beawily. Coude any Christian heare it, to heare the most honourable names of our glorious G M D so terribly abused: Whereof sayeth Chrysostome, Lyke as a continuall babler prayeth intempurally some vnseasonable speache: so man swearth often, but he also too many tymes forswearth hymselfe. Therefore sayth Augustine, because he is farther of from periurie that vseth not at all to swear, then he that swearth redily in matters of trueth, the commaundement of our Sautour is, that by abstayning from swearing, we myght be sure not to forswear, rather then by swearing in matters which we suppose to be true, to drawe or drawe our selues into the acquaintaunce or familiaritie, nay rather into the danger, damage, and destruction of periurie. To swear that which a man deemeth to be true, is not expedient, nay it is intollerable,

Chrysost.
super. Ma.

6. 27

A Swoorde

ble, and may not be admitted, and thereof
Michael de Hungaria, setting downe per-
ticuler kindes of swearing, by the fyrst and
last letters of this woorde Fato, and by Ido-
nea, forbyddeth fyrst to sweare fallshly, and
then also to sweare that which we deeme to
be true. For though a man see his freende on
Horsebacke at Byshoppesgate in London,
entending to ride to Cambridge the nexte
day, he may not therefore sweare that he is at
Cambridge, though he thynke verily that he
is there: for though he iudge so, yet it may be
otherwyse. And, but in trueth a man may not
sweare. Swear not then sayth he per pri-
mas fato, per idonea notificato.

α
f. 4.

TO. 6

Fallshly: for God is trueth.

As you thinke: for you may be re-
ceiued, be sure first that it be vndoubt-
edly true, before ye sweare.

Ireuerently: for it is against Gods
honour.

Deceitfully: for your sayth is ge-
uen as it is receiued, and as he vnto
whom you made or gaue your sayth
understande it, so it is to be interpre-
ted and performed.

Oiciously or idelly. Swear neuer,
but to good purpose, and then not but
in trueth, in equitie, and iudgement.

agaynst swearing. 23

Negligently : not regarding what
 you swear, for God is the reuenger.
Erroniously : for it diminisheth the
 reuerence due vnto Gods name.
Accustomably : for who so doth, the
 plague of God shall not depart from
 his house.

AS our prouerbe is of swearing, Set your
 minde on it, and it wpll come alone : So
 in deede, vñ breedeth facilitie, facilitie engen-
 dretb familiaritie, familiaritie maketh redi-
 nesse, redinessse frameth perfectnesse, perfect-
 nesse breedeth custome, custome forceth con-
 tinuance, continuance conueyeth vs to
 senselesnesse, senselesnesse lulletb vs a sleepe
 in the cradle of Securitie, so that we feare
 not, nor feelee not our desperate fall into the
 paynesful pyt of Periturie, the vnbappie re-
 warde whereof, is perpetuall infelicitie. Let
 vs take heede then of swearing, or of the rashe
 or hastie naming of GOD, without the reue-
 rence due vnto his most glorious name. For,
 as with muche water passeth eyther Branell
 or Budde, and, as the seruauit that is often
 tymes beaten, is seldome without some bletwe
 spotte : so, he that often tymes nameth God,
 nameth hym hapnely, and vnrerently, and
 he

A Swoorde

he that sweareth often, dishonoureth his ma-
 jestie, and oftentimes falleth into periurie.
 What mockery and derision is this agaynst
 Christe, in the Church, when the name of
 Christe Iesus is sounded, to bende or bowe in
 token of reuerence, and all the weeke after to
 sweare by hym, as though he were woorthy
 none honour at all: The Iewes, as we vnder-
 stande by the gesture of the hygh Priestes,
 bled to teare their garmentes when they sup-
 posed that they heard any blasphemie. The
 Turkes reckon and esteeme so reuerently of
 their Mahomet, that they neuer lygbely or
 hawnely sweare by his name, neyther doo they
 admit vnto any office of gouernement any
 swearer, what byrth soeuer he be of, or though
 he be for any other qualitie neuer so notable.
 Amongst the Heathen people, it is woonder-
 full, a terrible shame to Christians, that Re-
 gulus, a woorthy Romane, beyng taken pri-
 soner of the Carthaginians, when they of
 Carthage desyred rather to haue had theyyr
 owne prisoners from the Romans, they sent
 this Regulus to Rome, without any gage
 or pledge, saue his fayth only. When he was
 at home at Rome, he perswaded his countrey-
 men,

Mar. 14.

*Tripolita-
nus.*

*August. de
ciuitate dei.
1. Li. 15. c.*

agaynst swearing. 24

men, that his message was not profitable for his Countrey: and for his othes sake yet, not otherwyle compelled, but onely to keepe his oth, he returned as a prisoner to Carthage: where, after the most cruellest maner that the mischief of their most blooddie mindes could inuent, after such a sort as I neuer read the lyke, they put hym to death most terribly. This was their guyle. They compassed hym close rounde about with planks, the planks were dyuen thicke with Iron pyckes, the poyntes wherof were made exceeding sharpe, so that he coulde not bende hym selfe to leane any way, without greuous woundes, whereof his fleshe ranklyng, the longer he lyued, the more greuous woulde be his payne, waking or sleeppng his feete must beare the burden of his whole body: he myght truly say, *Vinus, vidensq; perio*, I lyue, and see ful wel I dye. So the Saguntinians, rather then they would breake their fayth made into the Romanes, they endured willingly all the punishments that hunger, sword, or fire could do vnto them. *Li. 3. cap. 20.* Liuius remembreth two Rome Souldiers taken prisoners, dismissed by Hannibal vpon their othes, to retorne agayne to his

A Swoorde

his Campe. The first, subtilly left his swoorde
behinde hym, and when he was gone a good
way of from the Campe, he returned agayne
to fetch his swoorde: meaning by his subtil
returnyng, to saue his oth, and neuer more to
returne. But when this case came to be dis-
puted at Rome, the Heathen Romanes sent
hym backe agayne as a perjured person, af-
firming that an othe ought so to be perfour-
med, as he vnto whom the oth was made vpd
vnderstande the promise. What shame is
this to Christians, that the Heathen people
which knowe not GOD, woulde not swear
rashly, but reuerently: and duely vpd keeps
theyr sayth promised. And we, that profess
Christ, swear rashly, and vnreuerently: and,
so we be trusted when we swear, we care not
afterwarde for keepyng our sayth. Beleue
not a common or customable swearer: howe
can he keepe any sayth or credit in hym, that
proweth it out continually? He that sweareth
alwayes by his sayth, sweareth all away. So
a swearer may be beleued, his care is neuer
after to perfourme his sayth. If a common
swearer vpd beleue in GOD, yf he vpd hope to
be comforted by hym, yf he vpd thynke that
GOD

Consell.

God woulde punishe his perjurie, surely he
 would not, without reuerence and feare, he
 woulde not without urgent cause in cases re-
 quired, take once the most blessed name of
 Gods wastefull in his mouth. Nowe when
 he beleueth not hym selfe that whiche he af-
 firmeth vnto another, who shal beleue hym?
 Why do we not say vnto common swearers;
 why do you lye? Or yf you speake truely,
 why doo you sweare? If you doo beleue in
 God, why do you so dishonour the glory of his
 name? If you do not beleue in God, why
 woulde you haue me to beleue you, when
 you sweare by that God, in whom you your
 selfe do not beleue? Solomon in the case of
 two women contendyng for one chyld, to trye
 where true natural loue rested, made a coun-
 tenance as though he woulde haue cut the child
 in perces. The wicked bloodthirsty woman,
 of whom the child had no nature or substance,
 cried with aloud voice, deuide it, deuide it.
 The true mother, in whom nature rested,
 made her humble request: Not so my Lorde,
 let the chyld lyue and prosper, let no violence
 be done vnto it. In the auncient recordes of
 the Romanes it is remembred, of an adulteres
 Da haung

hauing three sonnes, that vppon her death bed
 she tolde her husband, that of three boyes, one
 onely was his. This father, when he shoulde
 dye, entreated earnestly his executours that
 they would do thei diligence, by al wisdomie,
 to crye which of the three was his naturall
 sonne, & vnto hym by Will he bequeathed his
 whole lande. The faythful and trustie Execu-
 cours thus made experience where nature res-
 ted: They tooke the dead corpes of the father,
 and set it agaynst a tree: vnto euery of the
 three children they deliuered a bow and an ar-
 row, they tolde them that thei fathers will
 was doubtful, and the diuision of the land was
 harde: the best way was to try by happy ha-
 zard, he that coulde shoote nearest the fathers
 hart, should haue al. The two bastarden, in
 whom rested no sparke of natural loue: shot
 with good wyl: the third with reuerence refu-
 sed so fylthy a fact: Whereby, if he were
 perceyued to be the truesonne. What bast-
 ardes shal we know them to be that shoot at
 euery part of Christes most blessed person:
 Common swearers cruelly beare no naturall
 loue to GOD, but teare him in peeces, shoot
 at his hart lyke bastarden, and crye with that
 Strumpet,

agaynst swearing. 26

Strumpet, Deuide hym, deuide him, cut him
in peeces. *Wherof sayth Augustine, They Augustin*
synne no lesse that blasphem Christ now we rayg- in Mat.
nyng in heauen, then they whiche crucified hym
here vpon the earth. Thine enemies O Lorde,
take thy name in vayne. Remember this *Psalm. 139*
O Lorde, howe the enimie hath rebuked: *Psalm. 74*
And howe the foolish people hath blas-
phemed thy name. God shal wounde the *Psalm. 68*
head of his enemies, & the heary scalpe of
suche a one as goeth on stil in his wicked-
nes. Powre out thine indignation, O lord, *Psalm. 75*
vpon the Heathen that haue not knowen
thee, & vpon the kingdomes that haue not
called vpon thy name. As for the blasphemie
wherwith our neighbours haue blas-
phemed thee, reward thou them, O Lorde,
seuen fold into their boosomes. Make their
faces ashamed, O Lorde, that they may
seeke thy name. Let al good Christians
say with hart and voyce, in woord and lyfe,
Blessed be the Lorde our GOD, euen the *Psalm. 72*
Lorde GOD of Israel, yea blessed be the
name of his Maiestie for euermore. They
that in profession sometymes graunt this re-
uerence and honour vnto the Maiestie of
God

A Swoorde

Gods name, and yet, by the irreuerent abuse
of his name, practyse the contrary, are very
wel resembled vnto those Iewes, that put vpon
Christ a purple Robe, & platted a crowne
of thornes vpon his head, and put a Reede in
his hand like a Seppter, mocking him in deede
after the moste despytfull maner that they
could deuise, but yet in woordes they saluted
hym courteously, and sayde, *Haile king of the
Iewes.* They are a lyke vnto those people,
whom the Lorde by his prophet Ieremi re-
prehended, They say the Lord lyueth, this is
theyr spech, in woordes they say so, but examine
theyr religion in deede, they sweare falsly.
Gods name is not honored, but dishalowed as
much as in them lieth. They take the Lordes
name in testimonie that it is ful true, when yet
notwithstandyng it is ful false: what greater
dishonour can they do vnto the Lord? Do they
beleue that God knoweth it not? which were
agaynst his omnipotencie: or do they thynke
that God wyl leaue so great a sinne unpun-
ished: which were agaynst his promise. The
greatnesse of this sinne, the Prophete thus de-
scribeth, They haue made their faces harder
then a stone. Right terrible is that which

GOD

agaynst swearing. 27

GOD threatneth by *Zacharie*. Behold a fly- *Zach. 5.*
ing booke of xx. cubites long, and .x. cu-
bites brode, conteyning a curse of **GOD**
agaynst theeues and swearers, I wil bring
this curse foorth sayth the Lord of Hostes:
it shall come foorth vpon the house of the
theefe, and vpon the house of the swearer,
that sweareth falsly by my name. This
curse shal remayne in the midst of their
howses, and shal consume them, tymbre,
stones, and al. And this good counsaile from
the Lord, we haue by the wise King *Solomon*. *Eccle. 23.*
Let not thy mouth be accustomed with
swearing, for in it there are many falles.
Let not the namyng of **GOD** be continu-
ally in thy mouth. For lyke as a seruante
that is much beaten cannot be without
some spots: So he that sweareth, and hath
the name of **GOD** continually in his
mouth, cannot be free from sinne. A man
that vseth much swearing, shal be fylled
with iniquitie, and the plague shal neuer
go from his house. He that sweareth in
vayne, shal not be founde righteous. Much
swearing bryngeth suche horroir, that it
maketh a mans heare to stande vpright,
and

A Swoorde

and the irreuerence thereof would make a man stoppe his eares. Though the proud blasphemers and are scorneful, yet vengeance lurketh for them as a Lion. The woordes of the swearer bring death, God graunt it be not founde in the house of Israel.

If there were in all the worlde no more faultes but this alone, it were enough to prouoke more vengeance then the whole masse of mankynde were able to beare. God graunt that England may once thoroughly be purged from this execrable cryme. The Lorde hath promised that he shalbe pronounced gyltie that taketh his name in vayne. A greater threatnyng is not added vnto any of the commandementes among them all: but vayne-ly, in vayne for every vayne trifling matter, as though GOD were of no power to reuenge, as though he were woorthy of no woorthy. For, he, it is to hyle, to to abominable. Woulde to GOD all kynnes, Queenes, and Princes, would with more earnestnesse tender chiefly Gods honour, & deeply consider that they liue & enioy theyr states and kingdomes by Gods merciful ordinance and sufferance: to this ende, that about all thynges

agaynst swearing. 28

thynges they shoulde promote the glory of
his name. Whome are they lulled a sleepe in
the cradle of securitie, in the drowsinesse of
theyr owne transitorie glory, yf they forget
that which most specially concerneth Gods
glory? We thinke that Princes shoulde re-
ckon all them that irreuerently vse Gods
name, neuer lyke to afforde theyr persons
any reuerence or true obedience. They that
feare not God, wyl they care for man? No
truely, who so keepeth of God neyther feare
nor loue, wyl easily breake his sayth to any
Prince. A woorthy obseruaunce it is, that
good Kinges here in Englande, haue made
right good and holisome lawes to Gods glory
agaynst common swearing. We haue good
cause to hope, that as GOD hath geuen vs
a moste gracious Queene, aunsweryng in
any good Title to any other kyng that hath
been in this Realme: So in this case al-
so, it wyl please hym to worke by her
Grace, and her Graces most honourable
Counsell, that they shall most specially ex-
cell, exceede, and goe beyonde al others, in
studious care and prouision for the reuerence
and honour due vnto Gods most glorious

85 A Swoorde

name. In this number of good kynges, in this respect, are to be remembred.

*De quibus
consule.*

Iob. Fox.

1. Kyng Iue.

2. Kyng Alfride.

3. Kyng Edwarde.

4. Kyng Edmonde, whose lawe was,

that whosoener was once proued pertured, shoulde

for euer be separated from Gods congregati-

on. And of lawes made in his tyme for this,

and other matters, looke the collections of

Lambert.

W. William Lambert, whiche were imppri-

nted by John Day, Anno. 1568.

5. Kyng Henry the first, for example to the

whole Realme, beginning at his owne house.

aldensis.

first ordeyned that within his owne Pallace,

yf any dyd sweare, he shoulde forsaye to the

use of the poore for every othe.

A Duke, xl.s.

A Lorde, xx.s.

If he were A Knight, Squire, &c. s.

or Gentleman.

A Voman. iiii.s. liii. d.

A Page or Lackie, to be scourged.

There be lawes for meaner matters more

duely obserued. GOD graunte that his

honour may be most specially regarded. A-

men.

In

agaynst swearing. 29

In Fraunce. Kynge that holde they
Crowne in Homage to the kynge of Eng-
land, haue made these lawes, to this purpose:
Fyrst Ludouic Kynge of Fraunce ordey-
ned, that al perjurers and common swearers,
shoulde haue theyr lippes seared with an hot
burnyng iron: and this punishment he cau-
sed to be put in execution, openly at Paris, vpon
a Citizen there.

Philip, an other of the kynge of Fraunce, *Vincentius in speculo.*
constituted this general lawe: that who so
euer, were he Gentle or simple, yea though
he were for byth ryght noble, in what place
so euer it were, though it were in a common
Tauerne (where many wyse men forget them
selues) if he blasphemed Gods name, he shoulde
strayght way be drowned.

Maximilian, the Emperour, made this
Law, that whosoever was iustly reprobended
as a bayne swearer, shoulde leese and pay
xlviij. s. iiii. d. but if after his reprehension, he
woulde not both be sorrowful for his sinne,
and willingly pay the sayde money, he shoulde
lose his head.

Philip, an Earle of Flaunders, for the
p[re]dict of his dominion decreed, that who so

A Swoorde

euier forsware hym selfe, shoulde loose both his
goodes and his lyfe.

Libr 4.

Antiq. C. 6.

Iosephus counsaileth, that the blasphemet
shoulde be stoned, and then hanged by one
whole day: afterwarde, being taken
downe, that he shoulde be throwen into a holl
or pyt, without any solemnitie of burial.

Iustinian the good Emperour, vnto his
Citizens of Constantinople, counsaileth
and commaundeth thus: Whereas many in
wordes and othes execrably abuse the most

Iusti. 77.

Novel con.

reuerend name of God, whereby Gods hea-
uie wrath is procured: we exhort you, that
you abstayne from cursing and bannyng, and
from swearyng, eyther by your head, or by
your heare, or by any other othes. For if iniu-
ries done vnto man, be not unreuenged, much
more, he that dishalloweth Gods name, is
woorthy of great punishment, for such faultes
truely both hunger and earthquakes, and the
plague of Pestilence, falleth vppon vs. We
therefore gently exhort you, that you ab-
stayne from suche greuous crimes. If any
wyl not be warned by this our Counsaile,
first as he shal procure Gods displeasure, so
shal he be sure not to escape unpunished: for

we

agaynst swearing. 30

we haue geuen vnto our most worthy gouernour of this our royal Citie, this earnest commaundement, that he shal apprehend the offenders herein, & cause them to die the death, least God hym selfe should punishe both this Citie and the whole Realme, for leaping so great faultes vnpunished.

The lawe of the Egyptians was, that no swearing shoulde be vsed, but in lawfull causes. If any were proued periured, he lost his head. *Egypte.*

The Sithians had a Lawe lykewyse, that whosoever was proued periured, should lose his head: and he that made prooffe thereof, shoulde haue his goodes. *Sithia.*

The Romans had a Lawe, that who so ever was proued periured, he should be thrown downe from the high Rocke Tarpeius: and therefore when they dyd sweare, they helde a Stone in their hand, and protested: If I lye, or sweare ought but trueth, cast me downe the Hyll violently, as I fling this stone from me. *Romanes.*

But to goe beyonde men. The Lorde hym selfe hath made a Lawe: He that blasphemeth the name of the Lorde, shall dye for *Le. 24.*

A Swoorde

for it, al the multitude shal stone hym to death: whether he be Citizen or Stranger, yf he blaspheme the name of the Lord, let him dye the death. And this law God commaunded to be put in execution vpon y^e sonne of Salomith, whiche was the daughter of Dibri, where no doubt the Mothers name is remembred and the Grandmothers, for their offence of yll education.

A remem-
brance for
Fathers &
Mothers.

Iosuah. 9.

Aske wylse Iosue, & the Israelites, made a faythful oth with the Gibeonites. In y^e dayes of Saul that oth was broken: which breache of fayth, the Lorde punished with thre yeeres continuall famine: whiche famine was not taken away, vntyl seuen of the sonnes, or next of the kinred of Saul, were hanged by vnto the Lorde.

2. Reg. 21. c

Aske wylse Mathathias, whom the kyng of Babilon named Sedechias, he contrary to his oth rebelled against the king of Babilon: whiche periurie, the Lorde thus punished, Nabuchodonosor tooke Sedechias prisoner, ffirst he slue his sonne in his owne sight, after that, he plucked out both his eyes, he bounde hym with Chaynes of Iron, and carped hym prisoner to Babilon, where he kept hym in perpetual miserie. What neede

4. Reg. 24.

25.

A re.

agaynst swearing. 31

I remember that Troy, and diuers other Cities, were destroyed for periurie. Eusebius telleth of thre wicked disposed persōs, that of mischief pretended agaynst Narcissus, the good Bishop of Hierusalem, layde vnto his charge an heauie & haynous crime, & to make their false accusation the more probable, they sware greuously, and desired GOD to shewe vengeance vppon them, on this wyse:
 The fyrst wyshed, to be destroyed with fyre: yf it were not true: The seconde wyshed, to be consumed with a most greuous sickness: The thyrde, to loose both his eyes. Narcissus perceyuing their desperate intence vnto mischief, and his weakenesse not able to resist thre suche aduersaries, remoued hym selfe vnto the solitarie Wyldernesse, there to leade a priuate solitarie lyfe: In the meane tyme, vnto them whiche so willingly, and wyckedly forswore them selues, this happened. The fyrst, as he wyshed, by casualtie of fyre, was burnt to death, and al his family: whiche fyre rose but of one litle sparke. The seconde was taken with a greuous strange sickness, from top to toe, and deuoured of the same. The thyrde, hearing and seeing
 Gods

A Swoorde

Gods iust iudgement to fall vppon the other wayne, confessed the fault, and through great repentaunce, powzed out such abundaunce of teares, that he lost both his eyes. Thus was their false perturie punished by God, and the good Bpshophe receyued home agayne with ioye.

S. Gregorie. Saint Gregorie telleth vs a wonderfull storie of a young Chylde, vnder the age of seuen peeres (at whiche age we say chyl dren haue no discretion) yet for swearyng, and blaspheming the name of the Lorde, his Father holdyng hym in his armes, the Dyuel entred possession of the sayde Chylde, as it visibly appeared.

But to come to meere Englysh Stories.

King Stephen.

Though not first in order, yet for dignitte, I wyl place Kyng Stephan, and that compaignie, whiche contrary to their oth made in the dayes of Kyng Henry the fyrst, vnto Mahld of Mold, yet they crowned Stephan Earle of Bollosigne Kyng of Englande: in whiche number, were V William, Archbshope of Caunterburie, Roger, Bpshope of Salisbury, Hugh Bigot, Steward sometimes to kyng Henrie the fyrst, and diuers Lordes more.

The

agaynst swearing. 23

The Archbpyshop, God punished shortly after
with death: the Bpyshop of Salisbury, the
kyng banished hym the lande: Hugh Bigot
died miserably: Diuers other Lordes, were
diuersely punished. Eustace, the kynges
sonne, taking vp his hoxle befoze his father,
had a fall, and brake his legge. The kyng,
in remembraunce of his periurie, with sorowe
ended his miserable lyfe, euen when he had
now made a composition to lyue in peace, and
to holde his Crowne quietly during his lyfe
tyme, proclayming Henry Duke of Nor-
mandie heyre apparhaunt to the Crowne, euen
then, when he most desired to lyue, most likely
to lyue in most quietnesse, with sorowe he
payed the price of his periurie: with the losse
of his lyfe.

mirrored

Edward the fourth, at Dorke toke a so-
lemne othe, to holde him contented with his
owne Dukedome, and to yeeld due obedience
vnto kyng Henry: but his oth rashly taken;
was as soone broken, and his periurie God
punished in his posteritie: none of his chyl-
dren came to the possession of the Crowne.

Edward. 4.

Elfred, because he was a Duke, shal haue
the next place: This Elfred conspired a-
gaynst

Elfred.

A Swoorde

gapnst Kyng Adelstane at Winchester. He
put out his eyes : his conspiracie suspected
and detected, the kyng secretly fledde. The
wycked Duke was dyspued to purge him selfe
by his oth, of the suspition. In the Church
dedicated to S. Peter at Rome, perjuriously
he forswore him selfe : but even so soone as he
had forsworne hym selfe, he fel downe dead
in the Church, and so was taken by, and cari-
ed to the Englyshe house at Rome, and from
thence, after thye dayes, to his Graue.

Godwin.

Earle Godwin, tratterously slue Alphred,
brother to Kyng Edward the thyrde : after
warde, as Godwin late at the Table with the
kyng at Windsor, it happened that one of
the cup beavers (one of this Earle Godwins
owne sonnes) bynging a Cuppe of Wyne
towards the kyng, tripped on the one foote,
and yet recovered by the help of the other
foote, so that he shedde none of the Wyne.
wherat the Earle Godwin laughed, saying,
Howe the one brother gently had holpen the
other : Ryght so, sayd the Kyng, shoulde my
brother Alphred haue holpen me, had not the
Earle Godwin been : At whiche wordes
Godwin, to excuse hym selfe, falsely forswore
the

against swearing. 33

of the fact, and taking a morsell of bread in his hand, wished that that peece of bread myght choake hym, yf he were gyltie of that dede: but so soone as he had receyued the bread, forthwith he was choaked, and fell downe dead: whereat, quoth the kyng, haue away this perfured Traytour, and by Harold his sonne, he was conueyed to Winchester to be buried: Upon whose Land also, GOD sent such a Plague, that vntill this day, all Englande heareth of the infortunate place, called Godwins Sandes.

Sy? Roger Mortimer brake his solemne Sir Roger
Mortimer
fayth and allegtaunce vnto his souerayne Lord, Kyng Edward the seconde, and for the same his perurie, is thus punished: In the dayes of Edward the thyrde, he was first set openly vpon a Ladder, his priue members cut from hym, and cast into the fyre before his face, his hart pluckt out of his belly, his body diuided into foure quarters, and sent to the foure principall Cities of the Realme.

Howe many corrected in Gods mercifull iudgement for our example haue we knowne, some punished by losse of theyr goodes, some

A Smoorde

Diuers pu-
nishmentes

Richarde
Long.

Fox Mar.
1197.

Grimwood.
ibidem.

by fyre, some by strange sicknesses, some with
tongues so blacke as a coale, some with such
hotte tongues, that they coude not in any
case cloase their mouthes agayne, which be-
fore they had opened to the dishalowyng of
Gods most blessed name: as notable of late
dayes aboute the rest let vs remember Rich-
arde Long in Caleis, that wyllyngly to trou-
ble Smyth and Brooke, tooke his oth vpon
a Booke, that they twayne ate flesh togea-
ther in Lent, in the sayd Brookes house,
yet in trueth, the sayd Smyth came not into
Brookes house all that Lent: he long after
this periurie committed, drowned hym selfe
at the iuttle ende of the haven in Caleis.

Grimwood of Witcham in the Countie of
Suffolke, agaynst Iohn Cooper of Wat-
sam, in the sayd Countie, at an assise holden at
Berry, wylfully forswore hym selfe: at War-
nest after, feelyng no payne, complaynyng of
no diseale, iudgyng hym selfe strong and able
to labour, as he was stacking by a Gasse of
Corne, sodenly his bowels fell out of his body,
and immediatly he dyed most miserably. That
woorthy instrument in Gods Church, Ma-
ster Iohn Foxe, from whom I collected
these

against swearing. 34

these two last stories, geueth a gentle and sa-
therlyke warnyng to all young Gentlemen,
to leaue their outragious swearing, by the
fearefull example of this Gentleman follo-
wyng.

In the tyme and raigne of King Edward
the fyrst, there was in Cornwall, a lustie young
Gentleman, who vpd ryde togeather with o-
ther moe Gentlemen and their seruantes, in
number about twentie Horsemen, amongst
whom this lustie yonger enterpyng into talke,
began to sweare most horribly: vnto whom
one of the company, not able to abyde suche
blasphemous abhominacion, in gentle wordes
sayd to hym, that he shoulde geue accompte
for euery idle woorde. The Gentleman ta-
kyng snuffe thereat, Why, quoth he, taketh
thou thought for me? Take thought for thy
wyndyng sheete. Well quoth the other, a-
mende, for death geueth no warnyng, as
soone commeth a Lambes skynne to the mar-
ket, as an old Sheepes: (Gods woundes)
sayd he, Care not thou for me: ragyng styll
after his swearing manner woorde and woorde
in wordes, tyll at length, passyng on theyr
iorney, they came rydyng ouer a great

A Swoorde

Bydge, which standeth ouer a peece of an
arme of the Sea, vpon which Bydge, this
gentleman swearer spurred his Horse, in
such sort, as he sprang cleane ouer the Bydge
with the man on his backe: Who, as he was
going, cryed aloude, Horse and man, and all to
the Deuyll.

Widdowe Barnes beyng rebuked for
swearing, to the entent she myght de-
seate an Olyphant of her ryght, not regarding
good admonishmentes, within foure dayes af-
ter cast her selfe out as a windob in Cornhill,
and brake her necke.

Arthure Wyller, a fylshy talker of rybald-
rie, a common swearer and blasphemour of
Gods name, in his sickenesse the yeere of
our Lorde 1573. refused all comfortable doc-
trine of sayth in Christe, and cryed out, The
Deuyll, the Deuyll: Confessing in deede gods
omnipotent power, for he sayd, he felt it, but
he coulde not pray for grace, the cause he hym
selfe knewe, but he woulde not utter it. So
that kysying his hande often, in which he sayd
he helde the Deuyll, crying for helpe onely
vpon the Deuyll, he most miserably ended his
most wretched lyfe.

An

agaynst Swearing. 35

An Aueris. 1575. II. Februarie.
An Aueris wyddowe, which at that tyme
 dwelt in Ducke Lane, without Alders
 gate in London, in the Parish of S. Bartho
 lomethe the litle, by Smythfielde (iudged to
 be. lxx. yeeres of age, or thereabout) came the
 day and yeere aboue dated, to the house or shop
 of Richarde Williamson in Woodstrete
 (whose wyfe exerciseth the loyting & dwelling
 of Flaxe and Towe) to buye there (as hereto
 fore she had been accustomed) some course
 Towe: and hauing cheapened and agreed for
 vi. pounce of course Towe (a very small va
 lue) but marke whyther customable she dooth
 bying one, She perceiuing the seruantes in
 the shop busie about other Customers, secre
 ly slippe away, imagining by lykelyhood, that
 because of their great businesse they nothing
 regarded her: Howbeit (as GOD woulde)
 the Payden that in her Mistres absence vled
 to helper Ware, and receiue money, re
 membryng redyly that no money was recei
 ued for the sayd. vi. pounce of Towe, sent one
 of them that best myght be spared from the
 shop, home to the house of this An Aueris in
 Ducke Lane, to require eether the Towe as

A Swoorde

gayne or els money for it. This vngodly wo-
man (in whose mouth a wicked oth was the
rediest thyng) Swore by and by, that she
payed the money whyle she was yet in the
shop: But beyng earnestly desyred that she
would agayne retorne to the sayd shop, there
to affirme the same: As one that would put
on a countenance of honestie, she refused not
so to doo, lashing out by the way bytter cur-
les and terrible othes, that she had alredy pay-
ed the money, neyther ceased she when she
came backe agayne to the shop: But beyng
gently reprehended for her vngentle and vno-
godly deede, with terrible othes, perturiously
she forswore the fact. (*Vidz.* that she departed
without payment) And, yf she payed not the
money before her departure out of the shop,
she desyred vengeance at the Lordes handes,
and that he woulde openly shewe vppon her
in his iust iudgement (that yf she departed out
of the shop without payment of the money
for the sayd. vi. pounde of Towe) that she
myght presently syncke or fall suddenly downe,
and neuer haue power after to styre or go out
of that place: thynkyng perchaunce, as A-
theistes doo, that there is no G. D. or els
that

agaynst Swearing. 36

that **G D D** heareth not the prayers of the people, eyther to rewarde the godly, or to punyſhe the wycked. Howbeit as **G D D** is a ſwyft **G D D** to reuenge when his mercie is reſuſed : ſo in the deapth of his iudgement, he heard her prayer, and ſtroke her ſo immediately vnto the ground, that ſtaggering to and fro, the ſtrength of her legges fayling her, and ceaſſing to doo theyr duetie in vpholding the body, downe ſhe fell in the ſhop, and became ſpeechleſſe, neuer able to ryle without helpe, neuer able to utter any more blaſphemous othes agaynſt the Lorde : Onely, a woonderfull thyng to tell, as yf **G D D** would playnely ſhewe the cauſe of his procured wrath, ſhe helde out in her left hand, xliiij. with which ſhe ſhould haue payed for the Cowe, and that ſayd money ſhe colled and tumbled vp and downe vpon her Apron, ſo as al the ſtanders by might beholde the ſame. As ſhe fell downe in the deuylles name, ſo to ſtande vp agayne no helpe coulde ſupport her that ſhe myght be able agayne to goe : Her mouth alſo was put to a moſt vyle office, as yf **G D D** would ſhewe that in his iuſtice he would puniſhe the place from whence, and the

A Swoorde

instrument wherewith, his most holy name
was so vtterely blasphemed: So as that
which nature would haue cast downewarde
at the bottome of the bellie in some secreete
place, when she had withdrawen her selfe from
all companie, that selfe same spleynesse
she was forced to voyde at her mouth in
the open streets in open day lyght, as many
men, women, and chyldren, as came by ga-
zyng, woonderyng thereat: from thence
beyng carried home, her dwelling house de-
nyed to receyue so vyle a person, so as of
force she was fayne to be lodged in a stinkyng
Stable (a Parlour sweete yenough for so vn-
sauery a wretche) from whence she was after-
warde carried to her lodging, and from thence
a fewe dayes after to her graue. The exami-
nation of this fact was taken before Sir L.
onel Ducket, Knyght, Alderman, and Iustice
of Peace within the Citie of London: and as
witnesses are set downe.

M. Doctour Fulke. M. Edmundes.
M. Newstubbes. M. Robert Wistor.
M. Crake. M. Robert Alke.

Who so listeth, may see this storie at large,
imprinted by Iohn Alde. 1576.

agaynst swearing. 37

Of whose printyng, you may also see another strange story of Father Lea, dated the. 28 of January. 1577.

Father Lea, a man almost of. lxxx. yeeres, Father Lea
whose whyte hoary beares wan credite to his 1577.
tale, was byed for a small summe of money
to forswear hym selfe: God in his mercy de-
ferryng his iudgement, full two yeeres and
more, he bare about hym the heauy burden of
a wounded conscience, a priuie payne, yet
in deede a more irksome grieve, then it woulde
haue been to haue endured publique punish-
ment for the same. He needed none other, ey-
ther Taper, or Hangman to torment him, that
synder that inward woo. But even lyke as
an Arrow set in a Bow redy to be shot, dooth
fray a man more then an Arrow that alreedy
hath byt his leg or his arme: Or lyke as the
feare of death, or punishment, where grace
hath ben wanting, hath made many to murder
them selues wilfully: Euen so, the inward
festerpyng wound of a gilty conscience, boyd of
hope, full of dyspayre, is more greuous and
more intollerable, then any outward correcti-
on. Two long lastyng yeeres, Father Lea
bearyng this importable burden, at the last
the

A Swoorde

the force of the fyre brake through the ashes
that so long had couered it. In foster lane in
London, this Lea met that partie, agaynst
whom, or to whose hynderaunce he had for-
sworne hym selfe, and holdyng vp his handes
(after the manner of our askyng of forgeue-
nesse) he desyred hym to forgeue hym his
former offence agaynst hym committed, con-
fessyng that agaynst hym he had falsly for-
sworne hym selfe. The partie offended, cha-
ritably answered, that the offence agaynst
hym myght easily be forgeuen, but the offence
agaynst God, in abusing his most holy name,
was most heynous and wicked: But more,
to witnesse his repentance, he desyred hym to
come home to his house, and so Lea dyd, and
there confessed his fault to hym, and dyuers
other credible persons. And on Munday the
xxviii. of Ianuarie (ten weekes after this con-
fession) bepng alone in his house, (as the
deuyll is cunnyng in choosyng his tyme) he
then assauled hym, when he had no helpe or
comfort, by the presence of his wyfe, or any o-
ther, and so mightily overcame hym, that as
it seemed, the sayd Lea intended to haue mur-
dered hym selfe, with an old rustie knyfe he rip-
ped

agaynst swearing. 38

ped his owne belly, and so hard was his hart,
 (his mind being vanquished with the horrible
 remembraunce of his detestable perjurie) that
 he grypped his owne guttes with his owne
 handes, and so let them fall from hym into an
 earthen vessell. But as Gods mercie is un-
 speakeable, so (blessed be God therefore) the
 deuyl hauyng shewed his tyrannie, his wyfe
 came sodaynly, and at this strange syght scri-
 kyng very loude, some of the neyghbours
 came runnyng in, and sent for a Surgeon,
 who presently styched vp his woundes, and
 dressed hym so cunnynghly as he coulde. After
 him came also a spiritual Surgeon, the pastor
 of that Parryshe where he dwelt, named H.
 Simpson (Father Lea dwelled in Sone Al-
 ley in Rostonfolly, in the parrysh of S. Bo-
 tulphes without Byshopsgate of London)
 and he with the Spirituall comfort of Gods
 sweete promises of remission of sinnes to all
 penitent sinners, that in Christes name aske
 and entreate for forgeuenesse, so salued his af-
 flicted conscience, that this distressed creature
 was recomforted therewith, and earnestly cal-
 led vpon God for mercy and forgeuenes, pro-
 fessyng that he stedfastly hoped to be saued by
 the

A Swoorde

the blood of Iesus Christe, who of his ryche mercie had geuen hym a tyme of repentance after his desperate fact : And so ended his lyfe, the .xxix. of Ianuarie.

These examplcs beyng meere Englyshe, let vs borowe some out of the Germane Histories, the profitabest members for vs to take example by, for that they had the Gospel before vs, and for their vnhankfulnesse, and loosenesse of lyfe, these ensamples ensuyng were shewed vpon them. Let vs be warned by their woo, least after warnyng refused, by counsell and example, we feele also with them the punishment of warre.

Melancthon remembreth, of two wanton young men, makyng but a test of Gods most glorious name, stryued whether of them could sweare most terriblest, or curse most horriblest : but their iestyng was so odious in Gods syght, that the one of them was presently stricken with madnesse.

Eslingen. In the Citie Eslingen, where vpon Saint Katherins day there is a great Fayre kept, a Gentleman of a noble house by birth, fell amongst other yll company to Dyce, and lost a great deale of money, whereat beyng mo-
ued,

agaynst swearing. 39

ned earnestly, the Gentleman swearing and cursing outrageously, in a furious heate called to one of his men for his Horse, even when it was now in the edge of the evening: his man dissuaded him from riding, alleaging that the wayes were foule, and hard to fynd, dangerous through many waters, and it now began to be darke already, earnestly entreated he his Maister, to carrie vntyll the next morning: But as he must needs go, whom the Deuill dyueth: so, full of rage and fury forth they went, in number but thre, the Gentleman, and two men: They had not rydden far, but they met with more company, as yll or woorse then them selues, Deuils no doubt, who bent theyr force directly agaynst this swearing Gentleman: these seendes plucked hym of from his Horse, and would no doubt haue carried hym away body and soule, yf they had could: his men (through Gods mercie) especially the one of them, hauing a good measure of sayth, and a good conscience, were vnto their Maister good Angels at that time, defendyng hym from the force of the enemie: Nowbeit, all the nyght long they wandred out of the way, those euyl spirites still troubling them,

A Swoorde

them, seeking the destruction of the swearing Gentleman, vntill the day was lyght: then when they sawe the coast of the Countrey, and knewe where about they were, they brought theyr blaspheming Maister vnto Bethen Hawsen, where, after he had lyen thre dayes sicke, he departed this lyfe.

Tubinga. At Tubinga, a desperate Boy deuilled new othes, such as were not in common vse: but the Lord sent a canker, or some worse disease, that ate out his tongue, euen the very instrument wherewith he blasphemed God.

Ciguea in Schueberg.

At Ciguea in Schueberg, for greedinesse of the gaynes of certaine Moynes, a wretched creature forswore him selfe: but God remo-ued his blessing from the place, a Snayle, as an instrument of Gods wrath (for the Lorde can worke by any weake creature, through his owne power and myght) a Snayle made lytle holes, which at this day remaine to be seene, and so deuoured the mettall in the Moynes, that from thencefoorth no mettall remaineb in the Moynes to be founde, as before they were, though with much wastfull cost and expences, they haue been sought for, since that committed perurie. In Thuringia the Denyll,

agaynst swearing. 40

Deuill, as he thought his commission would haue serued hym, sealed hym a young man, for dishalowyng the name of God, whom yet in mercy vpon repentance GOD deliuered from his tyranny: So as the young man remained an open and visible witnesse, both of the Deuils vnnmerciful tyrannie, and of Gods vnspeakable mercie.

Rodolphus, Duke of Sweathen, had made a faythfull othe vnto the Emperour Henrie the fourth: but Gregorie the seventh Pope of Rome, absolved hym from that oth, as wel as he coulde. It came to passe, that this Duke now, beyng (contrary to his oth) on the contrary part agaynst his liege Lorde the Emperour, in a battayle fought hard by Merisurge, he lost both the felde, and his ryght hand, and fled into the Citie for refuge, where lying sicke, his ryght hand beyng brought vnto hym, diuers of the Popes Clergie standyng about hym, with deepe sighes and groupnges, he sayd vnto them, Lo, this is that same hand with the which I gaue my fayth vnto my Lorde the Emperour: You gaue me counsell to rebell agaynst hym, you procured myne absolution from the Pope,

Duke of Sweathen,

The Pope could not set on his hand a gayne.

hope, you the Gods judgement upon me! and your name in your consciences, whether you have well done or not: And shortly after, he passed up the great Marches towards the east of Sweden: a man of noble birth, before the Polish King's prisoner: but at last the Polish King gave him licence to depart into his own Country, upon his promise made by oath, that he should by a good Masters returne as a prisoner: privilege, by promise of his birth, unto Heidelberg: but the prisoner's cunning was more of his liberty, than of his faith, played the Traitor, and returned home: afterwards heeding with a Jew, having now broken his Christian birth, was sent from the valley of Ierichim his life that he had before he was bound measure, was watched by a Guard.

2. Ladislaus King of Polonia, though it were true a Turke, namely unto Amurath, persecuted by GOD to keep his birth, which was when he was taken, by the Ambassadors of the Turke he was kept at his house.

A most notable example done in Maschia 1578, by Iohannes Manlius

agaynst swearing. 41

thus remembred also.

A Common Souldiour, hauing gotten in
some skirmish, or other waies, as a booty,
a good, or rather a great bagge of money,
sodenly he was visited with sickenelle, so as of
necessitie he betooke hym selfe to rest in an
Inne, vntyl by ordinarie meanes he myght
reouer his strength. Upon the fyrr condici-
on, or entraunce of his sojourning there, sup-
posing nobody lykely to be of good and
sufficient credite then his Hostes, he deliuered
vnto her custodiy his whole bagge of money:
Afterwarde recoveryng, as God woulde,
his health, he required to receiue his bagge a-
gayne. He greened his vn honest Hostes to
depart from so great a pray, therefore she
entred an earnest consultation with her
husband, what they myght fynde to
deteyne the sayde spoyle. Her unhappie
husbande, being beyonde al conscience of that
iudgement (that too too many men be of
nowe a dayes) that what so euer by open
prooffe of lawe, can not be wonne from them
perforce, is therefore their owne gotten good,
he geueth his wyfe counsell to denie the re-
ceipt of the sayde bagge, or money: his Hos-

A Swoorde

old wic-
ed woman. kes denied it. Howe coulde the Souldiour
proue it? Marke the boldnesse of a wicked
woman, she seemeth to wonder at the Souldiour, that he would be so impudent, as to
aske at her handes, that whiche she auouched
she neuer receyued: in this case she rayleth at
hym, and reusleth hym, so far as the vttermost
of her bayne Rethorique would stretch. The
Souldiour (as they are commonly allowed to
be somewhat more bolde then other men)
obiecteth agaynst her, her open falsehood, for
that contrary to her sayth, she forsweareth the
trueth agaynst her conscience. Her husbände,
a principall part in this periurie, as yf it
were to defende his wyues honestie, with vi-
olence thrusteth the Souldiour out at his
doores. The Souldiour bold in war, abroad,
at home, thought, that in a good quarrell he
myght wel be more bolde, and hauing almost
in choyce as lief to leese his lyfe, as his ma-
ney (the whole recompence of his lyues ad-
uenture) stoutly he draweth his swoorde, pro-
fessyng, that eyther he wyl leese his lyfe, or
saue his money, and breakes with too muche
haste his hostes house to reenter, alleagynge,
that where his goodes are, there he may safe-
ly

agaynst swearing. 42

Ty be. The hoast pleadeth an action of burg-
 larie, and maketh open cry for helpe vnto his
 neyghbours. And as in braulles and broyles
 to many fees belong to Sergiauntes, with
 violent force a number of officers carry hym,
 as an open malefactor, vnto the Gaile. The
 common Counsaile, accordyng to the inci-
 mation of the fact, are agreed deliberately
 what iudgment to geue, when publique iudg-
 ment shalbe craued: agreed it was, the Soul-
 diour by most voyces shoulde haue been con-
 demned. The Dpuell, who knoweth some
 thynges by permission, in some forme and
 fashion commeth vnto the prisoner, and to
 winne the more credite, he telleth hym what
 iudgement the Senatours would pronounce,
 vnto lesse he toke good heede, and dealt wpsely.
 And as he woulde fayrie haue some testimonie
 agaynst man, wherein he falleth from God,
 and consenteth vnto hym: so he perswadeth
 the Souldiour a free delqueraunce from his
 whole trouble, yf he woulde geue hym his
 soule to hyre. Nay quoth the Souldiour, I
 had rather yet leese my lyfe, then my soule.
 Wel quoth the Diuel, though I get nothyng
 of thee, as a rewarde, yet wyl I delquere thee,

The
content

A Swoorde

so that thou be ruled by me. Follow therefore
(quoth he) these instructions : when thou shalt
be brought before the Judges , pleade for thy
selfe ignorance , desyre to haue an Atturney.
Chose me, quoth the Dyuell , to debate thy
cause : by these notes thou shalt knowe me, by
a blewe Cappe and a Feather . The Souldiour easily graunted to vse his counsel. The
Session is holden, the Souldiour is brought
foorth as a malefactor , his Host pleaderth
the death of the Souldiour , the Souldiour
vleth the counsaile of his vnhappie aduocate:
Licence he craueth, that the Gentleman with
the blewe Cappe and the Feather myght
pleade for hym : Leauē is graunted , foorth
commeth the Proctor , and lyke a skyllfull
Lawyer, he maketh this Caution : The par-
tie not gyltie , is not to be condemned , for
from the Souldiour grue no cause of strife:
the Inholder by violence , thrust the Souldi-
our out at the doores, an open and a manifest
crime. Search the cause , quoth the Dyuell,
and (as one of the priuate Counsaill with all
vnhappinesse) geue me leauē and auctoritie,
sayth he, so searche the house, I dare vnder-
take to fynde the bagge and the money, so shal the
Inholder

Dyuell
: a
ber.

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agaynst swearyng. 43

Inholder be gyltie, and the Souldiour cleare.
 The Typler standyng now vypon his credit, Not m
 or discredite for ever, added, as the Dpuell thy the
 would haue hym, many blasphemous othes, name
 that he by no meanes knewe of any suche Inhold
 money, and for confirmation of his sayth
 made by oth, he requireth, as the custome of
 swearers is, vengeance at Gods handes, yf
 he sware falsly. I woulde (quoth he) the Dp-
 uel myght fetch me away presently body
 and soule before you al, yf I sweare vniustly.
 Whiche terrible woordes, when the Typler
 had earnestly repeated once or twyce, this
 Dpuell the Lawyer, or this lawing Dpuell,
 leaft the cause, and snatched the Corpses (ac-
 cording to the vengeance desired at Gods
 hande) of this typlyng Hoast, and carryed
 hym thowhe by the wyndowe, and then visi-
 bly ouer the market place of the Towne, so as
 his body was neuer seene any more, nothyng
 beyng left behynde hym, but an horrible
 styncke, as a witnesse what an vncleane
 spirit had carryed away suche an vncleane
 person. Of this notable remembraunce, the
 tyme is set downe, and the place, as is the au-
 thours name, that nothing myght want to the

A Swoorde

so that thou be ruled by me. Follow therefore
(quoth he) these instructions : when thou shalt
be brought before the Judges , pleade for thy
selfe ignorance , desyre to haue an Atturney.
Chose me, quoth the Dyuell , to debate thy
cause : by these notes thou shalt knowe me, by
a blewe Cappe and a Feather . The Souldiour easily graunted to vse his counsel. The
Session is holden, the Souldiour is brought
foorth as a malefactor , his Hoast pleaderh
the death of the Souldiour , the Souldiour
vleth the counsaile of his vnbappie aduocate:
Licence he craueth, that the Gentleman with
the blewe Cappe and the Feather myght
pleade for hym : Leauē is graunted , foorth
comineth the Proctor , and lyke a skylfull
Lawyer, he maketh this Caution : The par-
tie not gyltie , is not to be condemned , for
from the Souldiour grue no cause of strife:
the Inholder by violence , thrust the Souldi-
our out at the doores, an open and a manifest
crime. Search the cause . quoth the Dyuell,
and (as one of the priuate Counsaill with all
vnbhappinesse) geue me leauē and auctoritie,
sayth he, to searche the house, I dare vndertake
to fynde the bagge and the money, so shal the
Inholder

Dyuell
: a
ber.

agaynst swearyng. 43

Inholder be gyltie, and the Souldiour cleare.
 The Typler standyng now vpon his credit, *Not w*
 or discredite for euer, added, as the Dpuell *thy the*
 would haue hym, many blasphemous othes, *name*
 that he by no meanes knewe of any suche *Inhold*
 money, and for confirmation of his fayth
 made by oth, he requireth, as the custome of
 swearers is, vengeaunce at Gods handes, yf
 he swaie falsly: I woulde (quoth he) the Dp-
 uel myght fetch me away presently body
 and soule before you al, yf I swaie vntufully.
 Whiche terrible woordes, when the Typler
 had earnestly repeated once or twyce, this
 Dpuell the Lawper, or this lawing Dpuell,
 leaft the cause, and snatched the Corps (ac-
 cording to the vengeaunce desired at Gods
 hande) of this typlyng Hoast, and carryed
 hym thowhe by the wyndowe, and then visi-
 bly ouer the market place of the Towne, so as
 his body was neuer seene any more, nothyng
 beyng left behynde hym, but an horrible
 stynke, as a witnesse what an vncleane
 spirite had carryed away suche an vncleane
 person. Of this notable remembraunce, the
 tyme is set downe, and the place, and the au-
 thours name, that nothing myght want to the

A Swoorde

certaintie of the trueth.

I wyl adde hereunto the destruction of that detestable vyce, of bannyng and cursyng, whiche is the next brother vnto this sinne of perjury (whether is worse, God knoweth) both tende to the dishonouryng of Gods name, an example or two, in hatred of the same.

elanc-
ol ief-
vith
reue-
Not far from Elengen (whereof before it was remembred) sayth Melancthon, certayne wanton yowthes, players by lykelyhood of description in Enterludes, after a solemne Pageant set out to the people, sported them selues with cursyng and bannyng (thynkyng to make but a Maygame of the Lords reuerence) but amiddes thes cursyngs, God sent his punishmentes: One of them was stricken starke dymbe, the other fell starke madde.

L
abia,
ka
la
In At the feast of Whitsontyde, a wretched woman, by cursyng and bannyng, forsakynge the helpe of GOD, and procuryng the vengeance due vnto her by the Dyuell, was by the Dyuell sodaynely snatched vpye into the ayre, many people beholding the same, and as he tooke her vp in the Derylles name, so he flang her downe with a very

agaynst swearyng. 44

bery vengeance, a number of people beholding how she was snatched by, and how she was hurled downe, but runnyng to the place where she fell, they founde her starke dead, and her face turned quite behynde her.

Iohannes Manlius, a man of great credit, one of the first visitors of the Church of Germanie, recordeth, that the excellent man of GOD, Doctor Martin Luther, and he at Basile sawe a woman gubying her daughter by and downe the countrey, the daughter being possessed of a wicked spirite, which inuasion of the spirite, grew by the mothers dyuelysh curse. The mother confessed (that her daughter disobeyng her commandment) she cursed her sayde daughter, with these woordes, The Dyuel take thee: or, the Dyuel fyre vpon thee. And the selfe same houre her daughter fel madde, and was possessed of a Dyuel. Doctor Luther seeing the woman, communed with them, and agaynst the Dyuel he vsed that place of Iames: GOD rebuke thee thou foule spirite, vnto whiche woordes the Dyuel answered agayne: so as it was wel manifest what spirite possessed her.

*Manlius
A remem
brance fo
mothers.*

A Swoorde

In the Towne of Freburg in Misnia, an
hauke froward father, pl accustomed with con-
tinual swearing, cursing, and bannying, com-
maunded his sonne to doo a certayne businesse
with al speede possible. The sonne not peel-
dying honour enough vnto his father, neg-
lected disobediently his fathers commaunde-
ment: (a great fault in deede, and woorthie to
haue been wel punished :) but vnorderly and
wickedly, the frowarde vngodly father, when
he hearde his sonne yet at home, whom he
thought before that tyme to haue been gone a-
bout his businesse, in the Diuels name sal-
leth to cursing his sonne, and these of such
lyke woordes he vsed: Did I byd thee goe
in hast? and standest thou still there? Nowe
still moughtest thou stand, I pray GOD, and
neuer mayest thou stirre alyue out of that
same place. (Oh dire imprecation) Gods mer-
ciful grace absented, and his iudgement ear-
nestly yrouoked, styl stood his sonne. What
gaped the vngodly father: vnlesse he woulde
plucke the sonne in peeces, the father nowe
could not, would he neuer so fayne, eyther by
his owne strength, or by any others help, way,
or meanes, once moue or stirre his distressed
childe.

agaynst swearing. 45

childe. The chyld wanted his ease, but the father had the woo: styre could not the sonne, helpe must the father: and since that accordyng to the fathers curse the sonne coulde not be remooued, the woful father, accordyng to Gods commaundement, must needes of due tie succour his woful sonne. Glad and sayne was the father to vnderprop his sonne with a Chayre and a Cushion, & so to keepe hym in that place by the space of thre whole yeeres. Many a godly man came to see this sorrowful sight, many a good prayer, both priuate and publique, was powred out vnto the Lorde for him, many a publique exhortation was made vnto the people to auoyde such offences, and to pray for grace for him: long it was ouer the Lorde woulde be entreated. But as Gods mercie is aboue al his workes: so the Lorde after thre yeeres space was entreated for some mercy, his feete were loosed, whose footsteppes or print of his feete (a woonderful thing to see) remaine to be seene at this day in the pavement where he stode. So late he then yet in miserie soure more long yeres, with a long leane countenance, eating litle or nothyng, speakyng but now and then:

The fore
of contin
prayer.

A Swoorde

then: And yf any godly man asked hym, howe
doo you : His answere was, GOD in his
iustice hath iustly punyshed me , in whose
power it is to doo with me at his pleasure,
howbeit, I doubt not of eternall redemption
purchased by Christ Iesus . And thus lyued he
the other foure peeres , that is , seuen whole
peeres in al, in this punyishment . And in the
peere of our Lorde. 1552. the. II . day of
September, with a good profession of fayth,
in a strong hope of eternal saluation, he ended
his miserie.

The everlastyng detriment and damage
of this damnable custome of swearyng and
curlyng, whereby Gods name is dishallowed,
percepued by these both Forraigne and Na-
tyue examples, faythfully recorded and regi-
stred to Gods glorye & our enstruction : What
great cause haue we to geue God thanks for
warning vs by other mens harmes? Oh what
louing and gentle admonitions haue we to
loue the same : Yf neyther Gods fearefull
commaundement of takyng his name in
vayne, nor Christes louing counsel , to seeke
and pray for the honouryng and hallowyng of
his name , yf neyther the counsel of the Pa-
triarkes,

agaynst swearing. 46

triarkes, and prophetes, Euangelistes, and Apostles, nor the examples of vengeance shewed vpon the disobedient, shal worke an happie cause of our amendement: Howe muche more iustly then may the Lorde poure his whot wrath and beaute displeasure vpon vs, then vpon any nation or countrey before vs: Theyr iust deserued punishment, is recorded for vs, for our instruction, for our amendement: Shal we be carelesse: Shal we be senselesse: Shal we be without feare: Shal we be without loue: If we were in trauers of lawe or sute for a litle lande, or worldly lyming, a man woulde aduise hym selfe to speake warply, and not to offende with his tongue: Shal we make more store & more accompt of earthly bayne transitory thynges, then of the eternal glorpyous ioyes of heauen, in respect whereof. S. Paul reckoneth all thynges lyke vnto dounghyl fylthynesse: Consider deare brethren the horrible ende of swearing.

Philp. 3.

1 It defileth Gods name, and we must honour it.

2 It diminisheth Gods reuerence, whiche we must increase.

3 It

A Swoorde

- 3 It obscureth Gods glory, whiche aboue al thynges we must promote.
- 4 It breaketh fayth and credite amongst Christians, which we must maintayne.
- 5 It encreasech infidelitie, whiche we must abhorre.
- 6 It is the woozke of the Dyuell, & Christe came to destroy it.
- 7 It neuer dyd good vnto any, & we must doo good vnto all. We breedeth custome, custome breedeth continuance, familiar easie continuance leadech vs readyly and perfectly vnto the most damnable sinne of periurie. Stop therfore the beginnyng. Strike not, and you shal not kyl. Swear not, and you shall not be forsworne. Aboue al thynges my brethren, Swear not, neyther by Heauen, for it is Gods seate, nor by the Earth, nor by any other thyng. It was sayde before Christes commyng, Thou shalt not forswear thy selfe: But Christe sayde, Swear not at all. Let your communication be yea, yea, and nay, nay: yea in woorde, yea in deebe: dishallowe not Gods most glorious name. As you professe a fayth in Christe, so expresse the same continually: Let Christe be seene in your lyfe,

agaynst swearyng. 47

lyfe, as he is heard of in your language: let
his holy name neuer be taken in vayne, but
 studie and endeuour with your whole power
 and strength, that Gods name may be sanc-
 tified, that is, alwayes esteemed holy and re-
 uerent, alwayes honoured and glorified, in
 you, and by you: Unto whom onely, of only
 ryght alone, be al honour, prayse, and
 glory, woorthyp, renowne, and dominion,
 for all, and aboue al, worlde without ende. A-
 men. Amen.

Amen. The Lorde raigneth. The Lorde
 only is trueth, and shal haue the victoꝝy and
 only glory. Amen.

FINIS.

Reasons that vayne swea- ryng sauoreth of infidelitie, and of seuerall other perswadyng the same.

Howe can we call
vpon God for helpe
in our aduersitie,
whose honour we
so lightly regard
in prosperitie?

Psalm. 49.

Actes. 4.



Call vpon me in
tyme of thy trou-
ble, and I wyl de-
liuer thee. Our
health is only of the
Lorde.

The sonne of God
came to this end,
to destroye the woo-
kes of the diuyl.

John.

Peter.

What hope then
haue they in y^e sonne
of God, y^e fulfyl des-
perately this wooper
of y^e diuyl, in disho-
noring Gods name?

Christe hath geuen
hym selfe for vs an
offeryng, & a sacri-
fice of sweete smel-
ling sauour, vnto
God.

Ephs. 3.

Who beleueth this,
and wyl vayne-
ly swear by Christe,
or by the blessed bo-
dy of Christe?

By his owne blood,
entred he once into
the holy place, & ob-
teyned eternall re-
mission for vs.

Hebrues. 9.

1. John.

1. Peter. 1.

Who beleueth this,
& yet wyl idelly or
vayne-ly swear by
the precious blood
of Christe?

What

What hope haue
we of that comforta-
ble beholding christ
at the last day, face
to face?

Iob.

Whose honour, &
reuerence we dimi-
nish dayly, and dar-
ken, as much as in
vs lyeth, the glory
of his name, by litle
esteeming or wayne-
ly vsing it for eu-
ery trifle.

By his woundes
we are healed, & by
his stripes we are
made whole.

Esa. 9.

Who beleueth this,
and wyl yet sweare
by y^e precious woundes
of Christ?

One of the souldi-
ers pearled his side
with a speare, and
foorthwith ran out
water and blood.

Iohn. 19.

Who beleueth this,
and wyl yet sweare
by Gods sides?

God shal come to
iudge the quicke
and the dead.

Act. 17.

Who beleueth this,
and wyl sweare, as
God shal iudge me?

Unto the cursed,
God shal say, goe
you cursed of my fa-
ther, into euerlast-
ing fyre.

Mathew

Who beleueth this,
and wyl sweare,
God renounce me?

Of Cursing.

q m f urle most farrbe
p m r e t x m e t m

Of Cursing.

The vengeance of
God shal eat vp
your gold and your
silver.

The diuell a peny,
that is, the diuell
haue the peny.

Vengeance larketh
for them, as a Li-
on.

Solomon.

The foule euill
haue thee, or take
thee: howe many see
we euery yere come
from the north pla-
gued with this di-
sease, in whiche
countrey this curse
is most ryfeste.

THE ENDE.



